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A

OF GOD.

C. R.

RESTORED,

AND

OLIVER CROMVVEL

BLESSED.

CHARLS STUART
AND
OLIVER CROMVVEL
UNITED,
Or,
Glad tidings of PEACE
To all Chriſtendom, To the *Jews* and *Heathen*, Converſion, To the Church of *Rome*, certain downfall: The *Iriſh* not to be TRANSPLANTED.

Extraordinarily declared by God Almighty to the Publiſher,
Walter Goſtelow.

Pſalm 85. verſ. 10. 13.

Mercy and Truth are met together, Righteouſneſs and Peace have kiſſed each other, and ſhall ſet us in the way of his ſteps.

Printed for the Author. 1655.

READER,

TO Dedicate this Book to any other than to whom God Almighty hath directed it, I dare not, it is first to all you Christian Kings and Princes, more especialy our own, Charls Stuart, and therein it shews you. That when you govern best and most pleasing to the will of the Almighty, whose Vice-Royes you are. And of him made rulers on Earth for the general good, you then live in a general Peace, into which happy condition he hath now

put you, that his Temples may be rebuilded, his Worſhip and his Miniſters reſtored, with what hath been ſtollen from both, alſo your Subjects, Gods people, well educated in his houſes by his Miniſters, ſent in the wayes of Juſtice, Peace, and Holineſs, without which no man ſhall ever ſee the face of God to his comfort: next it ſhews you that the ſo antiently beloved Seed of faithfull Abraham, the Jews are now in his beſt times remembred, and brought into the Faith of Chriſt our Lord, the onely Son of God, whom they Crucified, the fulneſs of the Gentiles coming in with them alſo to the knowledge of his Goſpel, [his] that is the onely Shilo, the onely

Meſ-

Meſſia, *by the Heathen not yet heard of, by the Jews hoped for, he, I ſay, comes to both, making himſelf known, in ſuch a manner as they expect not, moſt ſtrange & wonderfully affording them his Vice-Roy* Charls Stuart *for their Defence & Protection, he profeſſing that Goſpel now to be Preached to the whole World, againſt whoſe rule and Goſpel none ſhall ever proſper that Rebels, Diſobeyeth, or Schiſmatically riſeth up, therefore is the Church of* Rome *at this time ſentenced to certain down-fall. The Church of* Rome *ſhall fall.*

The poor Iriſh, *whom wicked men would have tranſplanted upon the ſame principles, as obdurate* Pharoah

would not let the children of Israel go, covetuousnes and hard-hartedneſs, God doth continue in their own Land, yea, under his, and their own Kingly Government alſo, to the joy of their hearts. That Nation being neither ſuch a Bear, as we miſapprehended them, nor their skin fit to be ſold by us that did it, before warrant is given from God to deliver it: they ſhall not be tranſplanted.

God now ſhews us, That wicked Rebellion was the deſign, & contrive of a few in that bloudy, and ever Rebellious hurch of Rome, not the allowance of the Nation: this alſo God ſhewed unto our now happy, and glorious King in Heaven, whileſt good on Earth, it

is

is proved to you in his Letters taken at Naſeby, *written to her Majeſty. My* Heart, *you will finde the* Iriſh *with you Knaves, (they might deceive the one, they could not deceive the other,) And ſince that, how hath God fully cleared their Majeſties, as now the* Nation, *from any allowance of that hideous Rebellion.* Own *it Church of* Rome, *it will match well with the Gun-powder Treaſon, thou didſt both, as many others, Thy Nuntio was in* Ireland, *yet thou ſhalt fall. Hath not God made his late Majeſties abominating that wicked act, clear as the day, to be none of his allowance? you know, or may, That Sr.* Phillemon O' neal, *upon his Trial at* Dublin, *though puſillanimous*

and

and timed in all other things, yet when he was to give an account from whence he had his Commission, God sent him a courage, gave him abilities to speak boldly and truely to Gods glorie, the honour of the Protestant Religion, and the Kings just Vindication, he took Heaven and Earth to witness, he had neither Commission from King or Queen for that Rebellion: he affirmed that himself, with others of the Roman stamp made them, that he might play the best of his own Game; it further appears, in that Oath imposed on those he subdued to his own obedience. These are things I have had from very good hands, when my self at Dublin, but that Traitor was executed a lit-

a little before I came thither. Now ſee what God doth, who is the ſearcher of all hearts, the King is in Heaven, the Queen declared for Heaven, the Nation not to be tranſplanted, the contrivers and aſperſers of both gone to their own home, or truely diſcovered to us by the Lord, who now throws down that wicked Church.

Well, you ſhall now ſee we muſt all live together in brotherly love under Kingly Government alſo: but you will ſay how can theſe things be, conſidering what manner of Perſons we have been: this book will ſhew you. It proceeds onely from the good pleaſure and mercifull loving kindneſs, of the Almighty. The Lord hath made

our

our Salvation, not our deſtruction, his glory, when all we, thy people, O God, had ſinned beyond any help, then, O Lord, thou ſayeſt, lo, I come. But after how wonderfull a manner, and how certain our deliverance is, read and know. Actions, ſalved up with a free forgiveneſs, are as not done, and as a bone once broken is much ſtronger after well ſetting, ſo is love after reconcilement: God forgives us our iniquities, and in mercy reſtores us our King again. who deals with us, being guided of God, as Joſeph did with his brethren, when onely of God made ruler in Egypt, and had power to puniſh according to their demerit, then he treats them kindly, following the

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examp'e of our Lord. He forgives all paſt injuries, he loades them with good things, he weeps over them, when he tells them he is Joſeph, *leaſt they, not ſeeing his heart, might doubt of their forgiveneſs, he drops Tears as Blood from pitying eyes and heart; they well knew what themſelves had been to him, unfaithfull brethren, and its not improbable when they ſaw themſelves by God caſt under his power, and diſpoſe, they might fear, tremble, and expect the reward of ſo high demerit, for the affronts they had put upon* Joſeph. *But leaſt ſuch fears ſhould too much ſadden their unquiet Souls, he weeps over them more abundantly, imbraceth them afreſh,*

gives

gives them all they ſtood in need of, and doth not ſo much as once remember them of the evil meaſure they had dealt him, ſo allows them no ground at all to ſuſpect their ſafety, whoſe injuries he had fully forgiven; Moſt happy Re-union & meeting, that ſweetens more in its return, than it imbittered in its abſence; Protection my book commands, not craves under Oliver Cromwel *Protector, alſo his conformity thereunto, yet I beſeech both, God hath now declared him to be beloved, firſt in Heaven as you ſhall read, then of his* King, CHARLS STUART, *and all good men on Earth, the Almighty both deputed him to be highly inſtrumental for the bringing of great*

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and ſtrange things to paſs in this Kingdom and Chriſtian World, which God will make marvelous in our eyes. As the promote of the Proteſtant Religion, and Honour of his King.

I may not detain you longer, nay, I dare not, from Gods word of Propheſie in this Book, agreeable to his own, in nothing contrary, Proclaim it I muſt to all concerned, and ſo I do, though the unworthieſt of my Lords ſervants, a faithfull Communicator of his mercifull, loving kindneſs I am commanded to be unto all the Sons and Subjects of the Proteſtant Church, and Gods Vice-Roy on Earth, CHARLS STUART. *To the Church of* Rome, *and the Rebellious faithfull will I alſo*

ſo ſhew my ſelf, that Church ſhall fall, and no Rebellion ever proſper, God hath ſaid it, and if it come not to paſs, put me to Death: I may not for fear, or favour be unfaithfull to my truſt. that is a ſacriledge of the higheſt nature, and therefore in ſpite of the Devil, or danger, I tell you wickedneſs ſhall not longer proſper on Earth: Did not the ground open and ſwallow quick thoſe firſt Rebels and Schiſmaticks, Corah, Dathan, *and* Abyram? *and did not* Abſolons Mule *in the midſt, whilſt he was acting of his Rebellion go from under him leaving him hanging by the head? Such ſhall no more proſper than their Church of Rome, which ſhall fall, good men ſhall be Honourable, and rule, but for the ungodly, whileſt I pray for their converſion, I fear their confuſion.*

WALTER GOSTELO.

Courteous Reader,

MAny pages of this Book may want well pointing, but no one line is made up of other than Truth, conform you to that, and be happy. My duty is not ſo much to teach you to read right, as to believe and practice well.

Endeavour both, that God may have the glorie, my ſelf the greater obligation to you, God hath ſet me to work that never was in print before. Pardon the *Errates*, and be you in love with the Truth.

W. G.

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WALTER GOSTELO.

THE
Proteſtant RELIGION
more conſpicuouſly glorious than ever; the Defendors of that Faith,

CHARLES STEWART } United.
and
OLIVER CROMVVEL }

Sect. I.

HAving paſt from *Briſtol*, the Seas, and much foul weather in *December*, 1652. I arrived at *Cork*: Where I heard the ſentence of death pronounced upon ſome 30 or more of the *Iriſh* Gentry and others, for ſeveral Barbarous Murders by them committed.

The laſt that ſpoke from the

Bench to thoſe unhappy men, after ſentence of death read unto them, was the Lord of *Broghill:* Who well minded them , that they were not proceeded againſt upon the accompt they ſhed our blouds ; either as we were *Engliſh* men , or elſe becauſe not of their Religon ; both unwarrantable. We ſhould not kill him, we conceive, out of the way ; but rather ſhew him the way to walk in. 'Twas murder juſtly condemned them to ſuffer, not raſh zeal ; with which God is not well pleaſed : who would that all men ſhould live, and come to the knowledge of his truth.

But for the Murderer, the Law of God was he ſhould die for it:So they ſuffered not as they were *Iriſh* , or *Roman Catholicks*.

This I could not but obſerve paſſing the rather becauſe it tended, in that ſo mixt Aſſembly, highly to the ſetting right the judgement (as I conceive) to the glorie of God.

And

And indeed the firſt I ever ſaw, or heard pronounced, from thoſe new erected High-Courts of Juſtice: Againſt which I have heard ſo many bitter Invectives, that they were like Hell, from whence is no returning. There it was not ſo: where I alſo ſaw many acquitted.

From thence my buſineſs commanded me to *Youghill*, in *March* following: A ſeaſon more fit for travel and obſervance. I removed from thence to *Liſmore*, 11 miles off, ſituate upon the *Black-water*: A Seat very ancient, and not a little eminent and honourable. Where having well viewed the improvements and good contrivances of the late deceaſed Earl of *Cork*, who had there purchaſed, cauſed to bebuilt & made many fair and commodious Seats; governing in the well manage of Affairs, as born for the publick good; for ſo he was communicable to the imploy of the poor, to

the improve of thoſe Lands, to the good example of others, and to the honour of this Nation. That had not War prevented, and death put an end to his dayes (both broken in upon us as a ſtream too violent to withſtand, thoſe inundations of evil, heightened by our ſins and follies of all ſorts, the onely inlets of all Gods judgements upon us) it might be preſumed before this time it had in ſome meaſure riſen again from the aſhes; which former Wars, I conceive, had buried it in.

A very fair & ſtrong built Schole-houſe, with Almeſ-houſes on both ſides of it, that Earl lived to finiſh there: And now I believe he really intended to re-build the Church. So that like *Him* that was a man after Gods own heart, in this he followed him, that he loved the *place where his Honour dwelleth.* And therefore he would ſo provide for it, that in publick he might be worſhipped;

ped; and that youth might early be taught the wayes of godlineſs. Thus being inſtrumental to well-accompliſh them, he might beſt ſerve God and his Nation, in being communicably good to all; the end for which we were born.

This obſerving, I ſometimes was prone to think, That what he happily begun, might in future time, by his poſterity and others be carried on, to the making it, what is to be deſired, and what it once was (as informed) an *Univerſity*: So conveniently is it ſituate, naturally affording the delights and good accommodations, that may beſt commode, ſerve and adorne an Univerſity.

As alſo that part of the Land, in regard of its being well inhabited, and remoteneſs from *Dublin*, called for and ſtood much in need of, the Church indowments being there, and thereabouts full for incouragement and invitation, fit to help on

with ſo good and pious a work: were not the poſſeſſors of thoſe profits more lovers of themſelves, than lovers of God and his ſervice.

Is it reaſonable that our Fore-fathers, certainly out of love and zeal ('tis poſſible not miſguided too) ſhould ſo largely give and endow, for the Glorie, Worſhip and Service of God Almighty, and we who have more inlarged Fortunes, ſhould have more ſtreitened hearts, and more cruel hands? Indeed onely ſtrongly bent, & alwayes ready to pull down: and by Thieving, Sacriledge & Covetouſneſs, which is the root of all evil, make that ours, which neither God, Man, or law ever meant ſhould: Nay, they have all forbid it, with a curſe to the Robber: which in the end will prove that *Curſed Thing*, that will make us and our poſterity moſt miſerable. A Cole from that Altar fires all our ill gotten nay other) goods; or elſe fits us and our

Poſte-

Poſterity for the ſlaughter, which is the end of the ill-adviſed.

Into the remain of this Church of *Liſmore*, Thurſday the 3 of *March* 1652. I came, (as well might; for it had neither door to keep out the unclean beaſts, nor in it any thing, becoming a Houſe ſet apart for the worſhip and ſervice of God Almighty,) as inform'd this Church had belonging to it 8 thouſand pounds *per Annum*, before the War. Out of it I often hunted Beaſts of ſeveral ſorts; which (indeed) by their dung, recreating themſelves in the ruins of it, had help to make it with their fellows, more like a Den of Thieves, than a Houſe of God.

This ſeeing, I could not but lament, and did there kneel down, and ſupplicate God Almighty, not to ſuffer us longer, who pretend to the moſt and beſt of Piety, to carry on a War, and continue ſuch actions as ſhould prove ſo ſcandalous to the

Proteſtant Religion; deterring from the profeſſion of it, Such as there lived among us: who could not certainly be drawn to the profeſſion of it by our ſo bad example; living as it were like men of diſpoſitions, onely born to cruelty and irreligion: Beſeeching that he would be pleaſed to return to us in mercy, ſet every mans ſins in order before his face, to the deteſt of them, reſolving never to return to folly: And that of his goodnes he would caſt thē all behind his back, that we might once more come into the Houſes, built for his Worſhip and Service, with prepared hearts, devout Souls; forgiving one the other; all deſirous to be taught of God: & that we might live hereafter more according to his will revealed in his word; and ſo knowing his good pleaſure, we might readily apply our ſelves to do it. Further, that the Miniſters appointed to officiate in thoſe places, might be

men

men ſent from God; who, under-ſtanding his word aright, might to us ſo divide it. And that we might all harmoniouſly agree together, not onely to Preach and talk down Sin; but that we might all live, for the time to come, to ſerve him in ſince-rity of heart, and in the beauty of holineſs: So that others, obſerving Gods mercies towards us, and our amendments towards him, might alſo with us be drawn, to glorifie our Father which is in Heaven.

Sometime of that Thurſday af-ter-noon I ſpent in that Remain of Church; ſo praying, meditating and reading; and could not do other-wiſe. Indeed, the more I prayed, the more I wept; the more I wept, the more I joyed: and from my De-votions, I remember not that I ever went away with a better return: be-ing very highly comforted, and ſo aſſur'd that God would hear, and have mercie; and from thenceforth,

and

and in that place, bleſs me; giving me for conſolation, that a well-guided zeal for his Houſe, Worſhip and Service, made great our own, and eſtabliſh'd it alſo.

That night I went home to a little Houſe, I then and there lodged at, and had this dream:

Me thought there was a very groſs and thick *Darkneſs*, over the face of the whole Earth; dark beyond compare: I then heard a very terrible *Thunder*, which more affrighted me: and looking up to Heaven, I ſaw a glimering *Light*; not clear; about the bigneſs, and of the proportion of a round Table, ſome two yards over: In that *Light* there appeared to me as the *Body* of an *Oak*, about a yard long: Root it had not, nor Top, nor Leaves, nor Fruit: Full of Snags it was, and offenſive Knots: not fit for Timber, or other uſe than the Fire: This ſoon vaniſhed, yet the darkneſs continued,

nued, but grew greater than the former, and the Thunder anſwerable; indeed ſo terrible, that it ſeemed to me, to waken and rouze up all the people of the Land: which when riſen, I prayed in theſe words:

O Lord! the people are now riſen up, and ſtand in readineſs to do thy will: wouldſt thou be pleaſed to let them know it: I beſeech thee (O Lord) give them a ſign in Heaven, or from Heaven, of thy good pleaſure; and we will readily obey thee.

There then appeared, as formerly, ſuch another *Light*; not clearer, but bigger; and (as the former was) over our heads, about the height, or diſtance of the Clouds: having in it ſuch a *Body* of an *Oake*, as the other; in this onely differing, 'twas bigger and more offenſive.

As we ſtood thus gazing, anon the Heavens began to grow light in the Eaſt, as approach of day and Sun: We ſtanding, as it were, in the midſt of

of the Kingdom of *England*, the *Light* encreaſed and came on: And with it, roſe and came toward us the moſt glorious *Crown* ever eyes beheld: the richeſt for Jewels; the moſt tranſparently cut; every way the beautifulleſt imaginable: Having in it, and through it, ſtanding as the three Plumes of Feathers in the Princes Arms, a bunch of *Bayes*, or ſmall *Bay-trees*: beautifull for verdure; bearing Berries, as having Root: Waiting upon this Crown, came many goodly *Ships*; which *Crown*, *Bayes*, and *Ships* came all along thus together in the *Light*, from the Eaſt, toward us the people, who with fixed eyes ſtood looking into Heaven: All which we perfectly diſcerning, and being come almoſt over our heads, we the people all of us, with one voice, gladneſs and conſent, cried out, O Lord, we praiſe thee; this is of Heaven, we will follow it.

I then looked behinde me, for the former *Glimmering Light*, and Offenſive *Oake* in it, and I ſaw them flying away ſo faſt, that immediately they were gone, and no more to be ſeen: The people, ſeeing it ſo gone out of the Heavens, reitterated the former words, and ſaid all with one conſent, Come, this Crown is of Heaven, we will follow it; ſo bowed down and worſhipped, praiſing God.

The *Light* then went over all the Heavens, towards the Weſt, and great was the *Light*; the *Crown*, *Bayes* and *Ships* continued in the Heavens; now light all over.

After this, immediately from the Heavens, I heard moſt ſweet and pleaſing *Sounds*, as the voice, or murmur of many waters; and on the Earth ſhining, appeared nothing but *Beauty* and *Plenty*: amongſt the people of the Earth loving kindneſs and good affections: all with one conſent praiſing God.

Thus,

Thus, raviſhed with an over-joy, I wakened, and found my ſelf very wet with tears. My greateſt joyes and greateſt weepings ſeldom are divided. I ſpent moſt of that night in Meditation and caſting what this dream might import: for truely this is but one, though the moſt conſiderable (as I conceive) of the many I have had from Heaven, demonſtrating ſeveral things.

The next day being Fryday, a day in the week, which for ſome ſeven years paſt, I have ſet apart (though not alwayes ſpent, God be pleaſed to have mercie upon me and forgive me) as I ought, or ſhould, for faſting and examination of my ſelf: That, as I am one Fryday nearer my end, ſo I may in one meaſure, or another grow fitter for it: in regard of the many mercies God Almighty hath been pleaſed to afford me, from my Cradle hitherto: As that he hath been pleaſed to preſerve me from the

the noiſom Peſtilence, from the violence of the War (where be pleaſed to obſerve, I have been committed and taken into cuſtody three times on the Kings ſide, and five times on the Parliaments; yet never was in action, or imploy on either part;) from ſo many great and eminent dangers, both by Sea and Land; from Men lying in wait particularly for my bloud: And laſtly, that the Lord hath not cut me off in the midſt of my ſins, and already given me my portion with that ſo ſad company in Hell, from whence is no returning.

Theſe were (certainly) grounds enough for every mans Faſting and Prayer; eſpecially living in a Time, when wickedneſs ſeemed to be practiced by a Law; at leaſt, it was not long ſince it was ſo: All theſe together were grounds (I ſay) more than enough, to beſeech God for redreſs, to a diſtracted people, and a divided Land. This

This Fryday I repaired to that Church of *Liſmore*: in it, and places fit for Contemplation, I paſſed that day. Saturday, I could not but return thither again, and there pen the ſubject matter of my prayer on that Thurſday afternoon; alſo my Dream that night: And decline I muſt not, nay could not, to impart all ſo penned, to the now moſt Honourable Earl of *Cork*, and his ſo well accompliſhed *Counteſs*: And home I muſt preſs them, forthwith to re-build that Church of *Liſmore*.

The reaſons cannot but be good and many, who conſiders the Lord ſhould be publickly ſerved, and the people well inſtructed, from the mouth of him, whoſe lips ſhould preſerve knowledge, and tongue ſpeak a word in due ſeaſon. Such men are the men (certainly) ſent, and deputed by God himſelf, for the better turning of ſinners from the evil

evil of their wayes, to ſerve the ever-living God: His Temple's the fitteſt place alſo, where holineſs is injoined us: Beauty and decency not forbidden. To this Earl and Counteſs of *Cork* I apply my ſelf; in their Garden and private Bed-Chamber they were pleaſed to hear me to the full.

I may not here omit to let you know, that in the morning of that very day, when, going to pray for Gods guidance, in this his buſineſs of rebuilding his Houſe, to his own glory, and good of others; and haveing omitted that morning, to read any part of the Scriptures or Pſalms, appointed for the day, (the reading of Gods Word firſt, a good way to prepare for acceptable devotion, and praying aright;) from my knees I roſe, took the Bible, and there opened to me the Prophet *Haggai*; which tied my eye upon the place (a Scripture (God be mercifull to

me) I was not at all acquainted with:) Thus opened, I could not go on to Devotion, nor to read the Pſalm, untill I had read that Prophet out, being but two Chapters; directed and over-ruled (as I firmly then, and now believe) by God Almighty: For, in the whole Book of God, there is not any place fuller for the buſineſs I had in hand. It is well worth your, and all mens obſerve and retention, that have too low eſteem of Gods Houſe.

But what ſpeak I of too low eſteem? Indeed, none at all that good is, of the Churches, or Temples, built and ſet apart to the glory, for the publick Worſhip and Service of God.

Humble men they ſeem to be! A Stable, or Kitchin will ſerve their turns: and (truely) good enough too for many, who have the impudence to abuſe Gods Houſe, and endeavour there to ſeduce the more ignorant ſort of people. Theſe

Theſe *Schrich-Owls* cannot well endure the light of his Houſe; therefore have they their corners and ſculking places. A judicious and publick Auditory, who love the place where his Honour dwelleth (which they beſt love to frequent, and thither go with prepared hearts, to learn that they may underſtand what's fit to practice;) Theſe will not be decoyed by them. With thoſe it matters not what becomes of the Houſe of God: Yet obſerve and remember (I beſeech you) what that Prophet *Haggai* there gives for reaſon, of all the evils that were ſent, and continued upon the Land; *The not-building of Gods Houſe.*

The lying of that waſte, cauſed the Lord to have no delight in the people. He there adviſeth and enjoyns to rebuild his Houſe; then he aſſures them, he will dwell with them, and bleſs them beyond all compare: nay, he will take pleaſure in them,

verſe the 8. He there goes on, He *will ſhake the Heavens, the Earth, the Sea, and the dry Land:* All is his, & to his, for the glory of his Houſe, that he will fill with his own glory, and bleſs the Land with peace and plenty; ſuch as was never ſeen, untill the building, or laying of that Foundation. From that very time he bleſſeth them, when they rebuild his Houſe, for his publick worſhip and ſervice. The Lord makes that a buſineſs fit for the imploy of another Prophet alſo, the Prophet *Zechary*.

Of ſo much concernment you ſee it is with God: But leſt, theſe things being Old Teſtament, we ſhould conclude they concern us not under the Goſpel: ſo wicked are we grown, and ſo out of love with any thing, that coſts us ought in the Service of God, or is moſt to his glory and honour; that, as any place is good enough, ſo indeed any Calf fit to offer. Thus ſhift we off the thing, in

which

which our happineſs moſt lies; that we may make our ſelves moſt miſerable: Fooliſh men! why conſider we not, that Chriſts Courts on earth are his Churches? And, in repreſentation thereof, he hath a Throne in the midſt of his Temple, and ſits thereon; before whom all fall down and worſhip.

But theſe times call for our lamentation, nay, deep mourning: for in this buſineſs, we deal with the Houſe of God and his Worſhip (although we pretend much to both) as *Amnon* dealt with his ſiſter *Tamar*; firſt Raviſh her, then Defile her, and after turn her out of doors. But to return:

Truely, I could not but commend thoſe two ſhort, but moſt full Chapters of this Prophet *Haggai*, to that ſo Honourable *Earl* and *Counteſs*: for the better diſpoſe of them; whoſe affairs of concernment, are wiſely managed by joynt conſent. Their

quick diſcern a far off, and ſound judgement at home, give them great advantages, for the well-ordering of all their affairs.

Who having heard me out, before I once ſo much as preſſed them to it, the *Earl* met me with this readineſs to the work; My Father intended the building of that Church, I will do it: It is onely by me, for a ſhort time, deferred; untill theſe troubles blow over, or time afford a better opportunity, for the carrying on of the work: for the rebuild of which Church, I have many things already fitted, *&c.*

I moſt heartily wiſh, and do ſo pray, that there might be found in all men this readineſs, to make themſelves happy here, and ſo (certainly) bleſs'd hereafter. You have the way; love Gods Houſe, the place where his Honour dwells; alſo his Ordinances with ſound judgement; and you cannot but be beloved of him.

When

When *David* and *Solomon* think to build God an Houſe, to his glory, worſhip and ſervice, and do ſo; ſee how the Lord declares himſelf, in the ſecond of *Samuel* to the 14. that he will eſtabliſh their Houſes for ever. And are not the beſt of Kings, the beſt of Patterns in Gods ſervice? who can and will do for thee alſo, ſo governing, or aſſiſting to his glory; as ſhall be moſt for thy laſting Honour and happineſs here, but everlaſting hereafter.

Thus ends all then done, moſt happily, in nothing diſappointed, which God put me upon. This happy day was Fryday, *March* the 11. 1652.

Sect. II.

A Short time after, I fell into ſeveral ſickneſſes and diſeaſes of that Countrey, ſo that moſt of the following Summer I paſt in changes, from one malady to another: At laſt

I broke out into very many Boyls; ſo that I may truely ſay from the Crown of my Head, to my Foot, I was furniſhed with them; forty, or fifty at a time of all ſizes: My condition in that, and ſome other things too very like that of *Job's*: which eſcaped not my obſerve, in a Letter, to that ſo eminently good Counteſs of *Cork*: beſeeching ſome of her remedies; of which ſhe is free, and do heal as Balm, from her munificent and anſwerable hand. To God Almighty, and that Honorable Counteſs, I owe moſt humble thanks for recovery, from my ſo long and tedious ſickneſs.

About *Michaelmas* I went to *Dublin*, in the company and ſafe conduct of that moſt Honorable Lord, the Lord of *Broghill*: where I ſtayed untill near *Chriſtmas*; then returned to *Youghall*.

After ſix dayes there, I could not be quiet, untill I had applied my ſelf,

ſelf, by Letter, to his Lordſhip, giving him to underſtand, I had a Dream at *Liſmore*, ſome 9 moneths paſt: Which Dream, together with what Obſervance, or Interpretation, God was pleaſed to put into my heart and minde, I was to communicate to him: Which I could not decline; and therefore beſought his Lordſhip, that in his preſence, and ſome more perſons of Honour, in that Letter named, he and they would be pleaſed to lend me half an hours time, and their attention.

The Gout at that time was violent upon his Lordſhip, by reaſon of which incommode, he was diſinabled to ſit up: ſo that his Lordſhip was pleaſed to anſwer my Letter, that for that reaſon onely he deſired my forbearance, untill it paſt over; of which (when ſo) I ſhould have notice, and in preſence of theſe perſons deſired; alſo admittance ſo ſoon as convenient.

His

His Lordſhips Letter I have,and reaped what promiſed, a few dayes after. Being in his Bed-Chamber (Thoſe I deſired, preſent,) I recited my Dream as formerly: The Obſervance, or Interpretation I gave thus:

The cuſtomary ſins we were guilty of, and had unhappily involved our ſelves in, had now begot our ſecurity, as in the dead of night and ſleep: from which we were not to be wakened, or rowzed, but by the Almighty power of God: And therefore, to let us ſee our condition, and his diſpleaſure for ſin,whom our Impieties had irritated; he therefore came in Thunder; to ſhew us that our ſeeming righteouſneſs reached not Heaven, nearer then the Clouds: our pretentions to good, went not higher: like an *Ignis-fatuus* they were, or a Gloe-worm: Light they had,but not ſubſtantial,enough to ſhew us we were ſtrong as the *Oak*;

which

which we might there ſee our wicked ſelves compared to. Strong we were to work wickedneſs; *Governours* and all: to which *Oak* they, and we may be compared; as in the Prophet *Zechary* the 11. and the 2.

Bad we were of choice; ſo of practice; ſo for works; ſo for offence: No Root; no Top; no Leaf; no Fruit; not ſo much as virdure; Offenſive on all ſides, in regard of the Snags; not fit for Timber, ſuch our *Governours*; onely for the Fire, ſuch their unprofitableneſs; juſt like the Stag's horn, when the velvet of Hypocricy is fallen from it (as moſt excellently his Majeſty obſerves in his Book;) which wicked Governours, when the people once fail them, and truely underſtand them, how unprofitable, how offenſive, how dangerous, how hurtfull; they would then ſufficiently hate them.

When once as this *Oak*, ſtript of his bark, nakedly ſeen, and well obſerved;

ſerved; then fit onely for the fire. I command you read the 3 laſt verſes of the firſt of *Iſaiah*; and ſee, if this Interpretation be not of the Lord; yea, his own: I will give you the words, *For they ſhall be aſhamed of the Oaks which you have deſired: Ye ſhall be confounded; for ye ſhall be as an Oak, whoſe leaf fadeth; and the ſtrong ſhall be as tow, and the makers of it as a ſpark, and they ſhall both burn together.*

Here are the *Oaks* ye have choſen, when ye forſook the Lord. Is not this a Viſion, and the Interpretation of the Lord? I made it before I obſerved this; I now interline it: 'Tis of God the Interpretation.

Therefore the *Oak* abides not, having no allowance, or eſtabliſhment from God in Heaven. Fly away it doth, when the *Light* and *Crown* appear: To both which they being enemies and haters of, God makes them vaniſh, and be no more ſeen.

ſeen. Though they lift themſelves as high as the Clouds, yet their place is below, whither he throws them. Of his allowance they are not: neither do the people; when they deſire to do the will of God, and he hath opened their eyes, to diſcern aright, what is of God, as they confeſs that *Light*, *Crown* and *Bayes*, they then know the *Crown*, and *Him* deputed to *govern*, to be onely of God: And becauſe it hath its allowance of Heaven, with one conſent (praiſing God) they invite All to what themſelves are now convinced of; Obedience to Him and It onely: and ſo breaking forth, they altogether cry, *Come, this is of Heaven, we will follow it.*

And that it may have their beſt affections, and firm allowance, they give it their Second, the wiſeſt and beſt Thoughts, reſolvingly too; they reitterate the words, *Come, this is of Heaven, we will follow it*: And ſo bowed

down to God and It, and worſhiped and praiſed the Lord.

Now, although this were, and yet is our depraved condition; and that we have added wickedneſs to wickedneſs, and made our ſelves ſtrong to do ſo; which the Second & greater *Light*, with the offenſive and unprofitable *Oak* in it, fully implied: yet obſerve the loving-kindneſs of God Almighty: We no ſooner got into a frame to beg of him inablements to know his Will, reſolving then to do it; and are gotten into a poſture of readineſs, ſtanding up; but He lets us ſee, that his diſpleaſure is blown over: The *Thunder*, that ceaſeth; thoſe wicked *Governours*, as *offenſive Oaks*, they are fled; the ſeeming *Light*, that's annihilated. It is his mercie that endures for ever, and his Compaſſion aſſures us, he delights not in the death of a ſinner; but rather, that he would turn from his wickedneſs, and live: And thus expoſtu-

poſtulating with us, brings from him this expreſſion, *Why will ye die, O ye houſe of* Iſrael? Repent, be ye converted, and return from whence ye are fallen, the contempt of Gods Houſe and Worſhip; Obedience unto whom I have ſet over you for good, would you but ſee it; did not your continuance in ſin blinde your eyes, and deprave your underſtandings, yea, could not but be happy.

Bleſs us he would, and that to the full too; as he aſſures us in that Prophet *Haggai*, and divers other places; even from that time we rebuild his Houſe, and obey whom he hath ſet over us for good. And if thus we would readily apply our ſelves, and herein obey God and our King, mark and behold, The Heavens they invite you, and demonſtrate their allowance; rejoycing at it, by their pleaſant ſounds: the Earth alſo its gladneſs, ſhining with variety of Flowers, and abundant Fruitfulneſs:

the

the Seas their over-joy, thinking it no burden, to their beſt and well-rigged Ships to give way, and bow down: that all ſhe brings from forreign and the rich returns of Trade, that plough her Ocean, may, when ſo loaden, in their beſt dreſs alſo, wait upon the Crown, peaceably attending, ſuffering themſelves to be led by it; All which they did, being Merchant Ships, not Men of War.

And now tell me, is it not pitie, & the greateſt too, that whom God hath made the more reaſonable Creature, Man, ſhould onely be averſe, and ſtand in Rebellion; going on in diſobedience, to his own undoing?

But I may not complain, as anon: I ſhall let you ſee He alſo is, or ſhall come in; for who can reſiſt, when God will have it ſo? He hath in ſtore, nay, he is now diſtributing to you the greateſt mercy in the world: which I dare not longer conceal,

from

from all the Sons of Men; but more eſpecially from the ſo much belov'd of the Lord, the Seed of *Abraham*, the *Jews*, Here's the hope of *Iſrael!* as alſo to the Heathen, towards whom his Compaſſions fail not; and to this our Orthodox, true Proteſtant Religion, for the honour of it, to the unparalel'd joy of all good mens hearts.

Theſe things obſerved, I then applied my ſelf to Doctor *Mollines*; who was one of the ten Perſons, I deſired to be preſent: And becauſe I knew him to be a perſon of good life, & believed him of ſound judgement; I made it my beſeech to him, That in a ſhort time, he would be pleaſed, to give us a Sermon, upon this Subject, or Text; *He that covers his ſins, ſhall not proſper; but he that confeſſeth, and forſaketh them, ſhall finde mercie.* For to me it ſeemed, that Gods return to in mercy, was onely witheld, by our going on in iniquity.

Here alſo I may not omit, but obſerve to you, that before I came to the Lord of *Broghills*, I was taken from my knees, and could not go on, to beſeech Gods bleſſing upon what I had to deliver to him, untill I turned to the *Reading Pſalms*: But, as I was caſt formerly upon the Prophet *Haggai*, with good ſucceſs for the rebuild of that Church; ſo here I was caſt upon the 84 and 85 *Pſalms*; both as full as is imaginable, to any that well conſiders, and compares, what I obſerved out of my Dream, and deſire to the rebuild of Gods Houſe. *Oh, how amiable, and how much to be delighted in, is thy Houſe! how ſhould our Souls long after thy Worſhip!*

Which when I had read, and conſidered the manner of my being caſt upon them; having already diſputed all I intended, or almoſt all what I would ſpeak to that Company at the Lord *Brougills*; I could not but conclude,

conclude, what I believe every well-obſerving man will; That it was the onely Providence of God Almighty; who, for my further confirmation, gave me thoſe Pſalms of Scripture, to ſtrengthen me, and diſpoſe others to their duty; who he was willing ſhould reap the unparalel'd bleſſings there aſſured. Pray, well obſerve it: the one lets you ſee, what deſires we ſhould have, for the rebuild of, & worſhip in Gods Houſe: the other his return in mercy; bleſſing the Land, when we ſo fear and ſerve him: *Righteouſneſs, as that Light, ſhall then go before him: Mercy alſo and Truth ſhall meet together; Righteouſneſs and Peace ſhall kiſs each other; and ſo ſet us in the way of his ſteps.* Full to all.

Having done all of Interpretation, in reference to my Dream, I could not paſs this lightly over, but obſerve it to them; as alſo how that God had many times ſhewed me ſe-

veral things, in and from Heaven; called me to the ſearch, and often adviſed the reading of his Holy Word; giving me to underſtand, that by ſo doing, I ſhould be abundantly happy and bleſſed. In particular, one time it ſeemed to me, he took me into a great *Light*, when all the World was in *darkneſs*; he placed on each ſide of me an *Angel* of the Lord; that on the right hand, opened a great *Book* to me, bid me read therein, and took an *Angel* of Gold off that Book, into his hand, and put it into mine: when received, I folded my arms and bowed before him; believing it was no other, but (as the Buſh of *Moſes*) the preſence of the Lord: He then told me, he gave it not to be folded up, or hid; but to be improved were his Talents given; and ſo adviſed me to read.

Another time, one night, about the hour ten, walking at the end of *Broad-ſtreet* (in which I then, and

row

now live,) looking up into the Heavens, and obſerving ſo great a number of Stars, I called to minde the promiſe made to *Abraham*, *That his Seed ſhould be as numberleſs, as the Stars in Heaven*: So praiſing God, I there ſtood, in, or near that place, about half an hour; where I did ſee the Heavens *opened*, my *Saviour* on the Throne, the *Patriarks*, *Prophets*, *Apoſtles*, *Martyrs*, *Saints* and *Angels*, waiting round about it, and to my comfort, my own *Father*: This I ſaw, when I was awake, and really there ſtanding: Something hath been ſhewed me, of our ever-bleſſed *King* dead, but in Heaven glorious: this alſo I did obſerve to his Lordſhip, but made no other uſe of it, than this, That foraſmuch as all I ever dreamed, or ſaw, of that nature, was above in the Heavens, or came from thence; nothing ever from the bottomleſs pit, the Earth, or Seas: which gave me to believe it was the

further from Deluſion: and much the more to be believed True, becauſe that which is of Heaven, is Heavenly.

And although the Crown was upon no mans head, yet being waited upon by the Ships, it implied He was to come from beyond the Seas, whoſe undoubted right it was: And who that Man was, to whom it properly belonged, his *Star* demonſtrated, which at *Pauls Croſs* appeared, when there was a Sermon preached there, upon the day he was born on, being the ſame (as I conceive) our Lord roſe on; and his (our Kings) Birth alſo, early in the morning, as his (our Saviours) Reſurrection, whoſe Vice-roy certainly he, this CHARLS STUART, is, as ye ſhall hear anon; his *Father* (our late *King*) then preſent: And as the Gentleman that preached, about the hour of eleven, was giving thanks to God Almighty, That to our then Sove-

Soveraign Lord the *King*, and to us his Subjects, was that day born a Son and Prince, in whom our hopes were, and aſſurance might be. He would prove moſt Eminent in his Church on Earth, to Gods glorie, and his Majeſties and our comfort: So thanking God for this (for I preſent was) I looked up to Heaven; and there, at almoſt eleven a Clock, in the moneth of *May* a moſt clear day, very near the Sun alſo did I ſee that his *Star* appear: which wondering at, being juſt over (as it were) his place of Birth, *White-Hall*, or his *Fathers* head, who was come to give God praiſe for him at the *Croſs*; which was alſo ſung by the Quire on the Leads; his *Star* then appearing, I my ſelf ſhewed it to very many; hundreds, if not thouſands witneſs this. So that the Heavens haveing now again demonſtrated Him, the Seas waiting on him, the Earth flouriſhing under him; what remains,

but that we get our ſelves into a readineſs, to receive ſo great a bleſſing, from ſo good a God; Whom in mercy he hath appointed over us, as I firmly believe.

The Lord of *Broghill*, I confeſs, I adviſed never to fight, or draw ſword againſt this *King:* For the war of *Ireland*, I now underſtood it better than formerly; and therefore did believe, that to his Lordſhip, who was born there, at *Liſmore* too (as I conceive) and reſided in that Kingdom, the devices and ſubtleties of the Church of *Rome*, in that Rebellion, or ſince in the carrying on of that War, were better known, than to his late Majeſty; whoſe goodneſs by ſome was too too much abuſed; ſeeing it not with his own eyes, but hearing it by others miſrepreſented. His Lordſhip, who had that great advantage, as to be amongſt them himſelf (which was denied his late Majeſty,) did ſee, that his *Unholineſs* of *Rome* had onely a módeſt deſign,

ſign, to ſuppreſs the *Proteſtant* Religion, and cheat the *King* of that Kingdom, that he might the better be ſoon uſurper of all the reſt.

This I now firmly believe was the ground of the Lord of *Broghills* fighting in that Kingdom. So never at all againſt the *King*, but for him: And I do the rather believe this, becauſe I never had any Commiſſion, or deſire, to treat him, other than with all reſpect, as a perſon of Honour, that had great and good accompliſhments: For I told him that day, before I went out of his preſence, that I believed, he never was againſt the *King:* Further, I never had deſire to apply my ſelf to any man in that Kingdom, but his good ſelf. And ſee now (as you ſhall anon) how God honoureth that Man, above all the ſword-men in that Kingdõ; as *Oliver Cromwel* only of the ſword-men, the moſt in the Kingdõ of *England*. And more than to theſe two onely did I never apply my ſelf; ſent of Heaven

to

to theſe ſo glorious Saints, firſt on Earth; that they may be moſt glorious ones hereafter in Heaven.

But, thou Church of *Rome* ſhalt fall (as anon I ſhall ſhew you:) God will down with thee: Theſe two *Perſons* of Honour have, and ſhall the moſt of any two Subjects in the world, help down with her. I had allmoſt forgot my then laſt obſerve to his Lordſhip, A material on it is, that although every man ſtood up, bowed, and Worſhipped God, following the Crown, and with one conſent crying out, O Lord, we praiſe thee for this Crown is of Heaven, come, we will follow and obey it, yet I ſay this of all people, wherein no one man diſſented, did not ſeem for number to exceed four, or five hundred perſons, which occaſioned from me then, this obſerve to his Lordſhip.

That I feared our ſins and the puniſhment for ſin would almoſt lay waſte

waſte our Land, we having ſo highly provoked the Lord, by our too much delighted in iniquities and rebellions of all ſorts, which we had juſt ground to bewail, leaſt they conſumed us.

But truely ſince I have better hopes, nay, firmly believe I do, that if we would turn to God with all our hearts, and do the things here God adviſeth to, by me his unworthy ſervant in much mercy ſent unto you, that you might repent, finde deliverance, and ſo live abundantly happy, this number of men, which as I former obſerved, paſt for the whole people in the Land, of which none diſſented, I now hope and pray will moſt happily prove to be that number of men, which repreſent the whole people of the Land, and yet exceed not 4 or 5 hundred perſons now of this Parliament, to which purpoſe I beſeech every good mans prayers, and every bad mans amend-

amendment of life, and for diſſenting perſons in that body, believe as I do, there will not be found one, or not one to hurt us. Who can be unhappy when all agree to fear God and honour their King, keeping the commandments of the one, the wholeſom and well conſtituted Laws of the other, in which doing there cannot but be happineſs here, and ever hereafter, into which good old way of thine and ours good Lord be pleaſed to ſet us, that we may be certainly bleſt, our feet being then found in the way of thy ſteps.

Thus ended all I then obſerved, and to my Lodging I retired to the Widdow *Marricks* houſe in *Youghall.*

Sect. III.

VEry few dayes paſt, but by accidental rancounter, I met and fell into diſcourſe with a *Gentleman*, who had commanded formerly

ly a Troup of Horſe in the *Parliament* ſervice; we argued, and to this we came, whether *Kings* were made ſo originally of God, or the people: the latter he held, I the former; which I proved to him out of the Word of God, that firſt the Choice, next the Anointing of them, was of God onely, and his Prophets ſent by his command; as in *Saul*, *David*, and others: ſo not at all in the people. 'Tis true, the people were all along commanded to pray for them, and to obey them, when thus ſet up by God. So we ended the diſcourſe, and quietly parted.

Some four dayes after, one Sunday morning (as I beſt remember) having lain moſt of that night in Meditation & Prayer, about day I did ſee, ſitting at my beds foot, behinde the curtain, a *Man ſent of God*: whileſt He continued there ſitting, there fell a *Showre* of *Fire*, thick, and in drops, like Rain, all about my beds foot:

Full

Full in my eye was the *Spirit* there ſitting, and the fire falling down: Awake I conceive my ſelf to have been; for at that very time, I called to minde the Fire that came down from Heaven, upon the heads of the *Apoſtles*, to their inablement: Anon the *Spirit* called me by my name, *Walter Goſtellow*: I indeavoured to reply, did open my mouth, tried twice, but my tongue doubled in my mouth, and I could not bring forth my words, or ſpeak: He called me the ſecond time by my name, *Walter Goſtellow*; I indeavoured the ſecond reply, but my tongue doubled as formerly, and I could not ſpeak: He called me the third time by my name, *Walter Goſtellow*, to which I then anſwered, *Here I am*: he asked and ſaid unto me, Did you ſee the fire come down from Heaven, as a ſhowre of Rain? I replied, Yes, I did: he then ſtrook by the Curtain, looked me full in the face, ſo I him:

He

He wept and ſaid unto me, you do well interpret Scripture; clearly referring, as I believe, to this, That the Choice of Kings, this of ours eſpecially is onely in God, and not at all in the people.

This over, I wrote to the Lord of *Broghill* that nights Viſion (for other I cannot call it,) beſought his Lordſhip, that once more he would be pleaſed to admit me before him; there and then to be preſent alſo ſome ten, or twelve perſons, by me deſired: He was pleaſed to afford me the favour, ſo alſo moſt of the others.

By this time it pleaſed Almighty God to let me know, he had deputed me to go to *Oliver Cromwell*, and after to his *Majeſty* that now is, CHARLES STUART, *Charles* the *Second*. The imploy he would inform me of: and for the Commiſſion it ſelf, I muſt believe, that from ſtrength to ſtrength, He would inable

able me, untill I came to perfect Peace in *Zion*. And although the things to be done were great, mighty, ſtrange, and wonderfull; yet for his Honour, Mercy, and Names ſake, he would bring them to paſs; and they ſhould be marvellous in our eyes. Thus began, and thus ended my Commiſſion of the Lord.

I then bethought me of what I would ſay to *Oliver Cromwell*, and thus reſolved, that from God I would reprove him, ſet his ſins in order before his face, and tell him he was that great Deceiver, the ſcandal of the Proteſtant Religion, the Diſhonour of our Nation, a Whited wall he was, a great and cloſe Hypocrite, a Man of bloud, and Son of *Belial*, and more than all this (for I never loved him,) all this I reſolved to ſay to him: but the Lord reproved me, and gave me to remember, that my ſelf prayed in my Dream, That God would be pleaſed,

to

to let the men of the world, who were deſirous to do his will, know it from Heaven, or in the Heavens, by a ſign, which I have given thee, and they would readily obey, applying themſelves to walk in conformity thereunto.

Having thus altered me, and (as before) again reproved me; letting me know, God judged not as man did: He commanded me to treat, and uſe him kindly, the diſpoſe of the heart being in the hand of God.

So that now from former hating of Him (for ſo I did; no man more) I now cannot do other than pray for him, (for ſo I ſhould, and for all others,) that God would be pleaſed to inable him, for the overcoming of all his enemies, more eſpecially his corruptions. And firmly believe I do, that the Lord will make Him highly inſtrumental for the promote and carrying on things of very high concernment, for his glory, to his

Honour, and the aſtoniſhment of the world: For I know what apprehenſions the moſt have of him, both at home and abroad: but God judgeth not, as man doth.

Before the Lord of *Broghill* I came the ſecond time, and ſo began with him, as you read upon *Oliver Cromwell*: I then told him what I firmly believed, the Lord put into my heart and tongue, by his dictates and Viſions; and how that the Souldery, men of Valour and Honour ſhould ſubmit to the *King*; who would not onely forgive them, but give unto them all ſo doing, Indempnity, Honours, Preferments, Lands, places and Hereditaments; Seal and confirm them unto them, in the ſureſt Tenure of this Kingdom, as at, or after that of Eaſt *Greenwich*.

Further; that, as the *Light* came on in Heavens, from the *Eaſt*, haveing in it the richeſt *Crown* ever eyes be-

beheld, the *Bayes* rooted and flouriſhing, ſtanding in that *Crown*, as the three Plumes of Feathers in his own Arms & Coronet; upon which *Bayes* was ſtore of *Berries*, which implieth a proviſion for Poſterity; both waited upon by good ſtore of Shipping: ſo the *King* ſhould come from beyond the Seas; Land in the Eaſt of *Kent*, or thereabouts; and come on towards the Weſt. See, *thus comes the Lightning*, in the 24 of *Matthew*, the 27 verſe, *out of the Eaſt, and ſhineth even unto the Weſt: ſo alſo ſhall the coming of the Son of Man be.* O my God, and my King! well: I go on: This would fill the Men of the Kingdom, as the Heavens, with rejoycing, the people praiſing God, and the Souldiery, for their good affections to Gods glory, and the Kings intereſt; the Earth giving her encreaſe. All Animoſities thus taken away we ſhould agree, better than ever, dwell together in

brotherly love, and the moſt ſure bond of peace, and great ſhould be the praiſe of *God*, Honour of the *King* and the *Souldiery*; alſo the true *Proteſtant* Religion receive its Luſtre upon the Earth, and flouriſh beyond compare.

Among the Perſons preſent, I then told the Lady *Frances Boyl*, eldeſt Daughter to the ſo excellent Counteſs of *Cork*, lamed in her infancy to ſo much debility, that ſhe halteth the deepeſt imaginable, but God Almighty hath been pleaſed to more than recompence that debility, by the more noble endowments of her Soul and minde; which ſpeak her not onely in them the lively image of her moſt excellent Counteſs *Mother*, but the dearly beloved of God her *Father* which is in Heaven: To this Lady (I ſay) I applied my ſelf, and told her what I believe God Almighty had put into my heart and tongue: That if ſhe were preſent, when

when the *King* came into *England*, and ſo received with content in State (which would not be long ere it was ſo,) ſhe ſhould then ſee, waiting on him, whom God had deputed for her Husband; a Man unſpotted of the fleſh; with whom ſhe ſhould be abundantly happy.

I after beſought her ſecond Daughter, the Lady *Elizabeth Boyl*, to ſtand forth: before her I kneeled, told her, if ſhe were then preſent, ſhe ſhould ſee *Him* the Lord had deputed for her Husband, CHARLS STUART, *Charls* the *Second*, King of *England*, *Scotland*, *France*, and *Ireland*, *Defender of the Faith*. Here I could not forbear, but ſeeing the glory of God, and the Honour of this his *Vice-Roy* on earth, to be ſo great, I fell on my face, as in the firſt of *Corinthians* the 14 and 25. *And ſo falling down on his face, he will worſhip God.*

I take the God of Heaven to wit-

neſs, I know no other reaſon of it, it never was the leaſt in my intentions. Since I have read the Prophet did ſo, as in the 43 of *Ezekiel*, the 2 verſe, and becauſe the words, matter and manner of his Government, there is ſo very full to my buſineſs, give me leave to obſerve them to you; the rather becauſe All of mine, whether of Action, or Interpretation, are ſo long ſince paſt, and by me this never obſerved, untill Thurſday the fourth of *Auguſt* 1654. as we accompt: I look upon it, as a further confirm to me, of my ſo interpreting the Viſion, and over-ruled deportment in that action of falling upon my face, the words are theſe: *And behold, the glory of the God of* Iſrael *came from the way of the Eaſt, and his voice was like a voice of many waters, and the earth ſhined with his glory; and it was according to the appearance of the Viſion I ſaw; and I fell upon my face.* And ſo he goes on,

on, that *the glory of the Lord filled his Houſe.*

See what his Providence hath guided me to do: and all to obſerve to you; were there but this in it, it might confirm you, it is no deluſion. *O Lord, let the World, as I do, ſtand amazed, love thee, and fear thee for ever.*

This done, I told them I ſhould go into *France*, or beyond the Seas, be highly inſtrumental, to turn the *Queen* to the *Proteſtant* Religion, who with the *King*, and all of our Nation, ſhould return into this Land, and there, ſhould be no more Heart-burnings, diviſions, or diſguſt amongſt us; but we ſhould all agree, in the future, to fear God, honour the *King*, and live in brotherly love, one with another; to our General good content, and admiration of the world.

I dare not here omit, to let the Reader know, I did then ſay, I did

believe theſe happy Mutations would be ſhortly; and that the *Kings* Birth-day, would be a day of great Rejoycing, in theſe his Kingdoms.

Nay I have expected more alterations already than yet I have ſeen, and ſaid I have to ſome, that I did believe this Summer paſt would have made the certain things yet to come to paſs much more apparent before now.

But I ſee where the bringing of any things to paſs, depends on mans ſeeing to do Evil, there is nothing but diſappointment.

O Lord, if thou turn not Man to thy ſelf, or thy ſelf do the work, when will it be? Thoſe that have robbed thy houſe, and undone man their brother, whether thy Miniſters or others, are in no diſpoſition as yet to part with their ſo much beloved ſins, becauſe profitable: Thoſe that on the otherſide, have by ſwearing

ing, forſwearing, uncleanneſs, and all manner of deboyſtneſs, yet continued in giving juſt occaſion to ſay, the former men, and Times, were as bad as theſe; becauſe they repent not, but continue to wallow in all manner of their pleaſing ſins and corruptions; who by ſo doing cauſed the *Proteſtant* religion, as much as the former Evil doers, to be Evil ſpoken of. Truely reader, if any thing hath befooled, in regard of time, the ſpritual man, it is your ſins of all ſorts, yet continued in. Read the 9 of *Hoſea* and the 7 *verſ*. There you ſhall ſee that the iniquity of the people made that Prophet mad; & yet you, that will not part with your luſts and Hypocriſies, and other impieties of all ſorts, muſt be reckoned the onely ſober and wiſe men, whilſt he whom God hath ſpoken to, you account mad. Did I not tell you, *That he which covers his ſins ſhould not proſper, but he that confeſſeth and*

and forſakes them: ſhould finde mercy? Gods diſpleaſure is ready to blow over, did we but ſeek him by our unfained repentance, and lay hold on him in faith, by our true and new obedience. Doth not the Scriptures all along give you this for reaſon of the withhold of Gods mercies? There are yet reaſons: Obſerve I beſeech you, as anon I ſhall let you ſee, I had no ſooner proclaimd this, and other his loving kindneſſes towards us, A diſtracted and diſtreſſed people, in that Church of *Youghall*, which I could not chuſe, neither can I do other, than apply my ſelf to all concerned, either by word of mouth, or by writing: But I truely ſay unto you, I was there the third day clapt into priſon: committed onely for Teaſon; when I know no man living is or can be further from the contrivance, or leſs deſirous of ſhedding any one mans bloud

bloud in the world : Nay, I would from the bottom of my heart, & ſo do I pray, that God would be pleaſed to ſet every mans ſins in order before his face; give him the heart, truely to repent of them; come forth, confeſs, and truely forſake all his iniquities; and practice the contrary virtues, for the time to come : So it is clearly certain, God would be moſt glorified, and we moſt happy, that have all done amiſs, one way, or other.

It is the worſt of men can kill, but who can make alive? The good Spirit of God ſtirs not any man, to any private revenge : Not a Bird of prey, but a Dove, was the ſhape, wherein our *Saviour Chriſt* appeared. Many, O Lord, lived by thee; never any deſtroyed, onely the poor Fig-Tree; as a real Embleme of thy ſeverity, to the unprofitable and fruitleſs. After mercy ſo long abuſed, 'tis time for judgement.

So

So that (I ſay) there I was ſome eight weeks impriſoned: and although I often wrote and ſollicited, that I might be ſent over to *Oliver Cromwell*; to whom I was more particularly deputed, and ſo moſt conſiderable, for the carrying on of this work of the Lord. Nay, I offered, if they pleaſed, I would pay & bear the whole charge of a convoy to him; and give it under my hand and faith, I would not ſo much as endeavour to eſcape.

Further, that if I was found to be deluded, then I was content, they ſhould inflict upon my body what puniſhment they pleaſed: But if an Impoſtor, or one that would deceive by lying, or falſe promiſes, ſpeaking unto them, when not ſent, or what God had not deputed me for; then in that caſe that they burned me, or put me to death; all theſe Original papers I have by me, to ſhew any that doubts it.

Yet

Yet theſe prevailed not for my inlargement; ſo there I was retarded in priſon, and coming over, near 3 months: and almoſt 2 months more after arrived in *England*, before I could come to communicate, what I had to ſay to the *General* of all the *Engliſh* Forces, *Oliver Cromwell*. Here was one impede of 5 moneths. *May is now gone.*

Such Averſneſs have I met with, in all, or moſt of men: that (truely) had not the Providence of Almighty God put into the mindes and mouths of ſome men, I have on late dayes heard preach, and upon ſuch ſuitable Subjects alſo; (certainly his Almighty goodneſs hath guided me to my great conſolation, and them alſo, even to my great amazement, juſt as if they had been within me, and with me in all my ſufferings;) I ſay, had I not been thus ſupported, I had well nigh ſunk under the burden: For ſo fit encouragements

have

have I had from wiſe men preaching, that I ſhall never reckon it other, than the loving kindneſs of God to me, for my ſupport, and carrying on, in this his buſineſs.

Even ſo did the *Jews* thus evilly perſecute, deſpiſe, traduce, impriſon, and not hearken unto the Prophets ſent to them, although men of their own Religion. Thus was I ſhewed, what I am to expect from All, or almoſt all: ſo that now, I thank God, I am armed for it.

For further reaſon, I may not do other, than preſent you with the paſſage of *Nineveh*, and the Prophet *Jonah*, who told them, that yet 40 dayes, and that great Citie ſhould be deſtroyed. You may there ſee the good effect of true repentance, and ſpeedy turning from bad works, how it kept off their judgement 40 years: and can we (then) expect, or believe other, but that continuance in ſin (it may be augmenting them alſo) will

will have the contrary effects, to keep off mercie?

There is yet a reaſon, and that is come to my cognizance and obſerve, in a Book lately publiſhed by *Ariſe Evans* (a man you are unworthy of,) whom you have perſecuted too, as you have all Gods Miniſters, almoſt all, either by Impriſonment, Sequeſtration, or Death, or otherwiſe of undoing them. And what to do, I pray, but to commit Idolatry; that thoſe ye prefer, may ſet up Imaginations of their own, and you(as they)worſhip that Calf? But you will ſay, This is no Idolatry: if ſo, then let it go for Idiotrey; and that hath but one Letter difference: pray, let it go for both, as being guilty of both.

Thoſe Calfs you ſet up, after them you low and run, but continue to neglect Gods Miniſters, whom you will neither hear, nor prefer, leſt you ſhould be converted;

and

and ſo become poor. What? out of love would you have us with that ſeeming righteouſneſs, zeal, and godly party, which to be of, will certainly prefer us. No; bewitcht we are with it, and for theſe reaſons will be of no other judgement: It is you that talk fooliſhly, we profitably. And this kinde of Idolatry in all ages, hath cauſed Gods wrath to continue even againſt his own people. How long did theſe diſobediencies keep them from entering into the promiſed Land? which indeed was ſo near them, as we may truely ſay even at hand. *Moſes* goeth but up to the Mount, to converſe with God, the people mutiny, and will have him no more govern as King. And for Prieſt and Prophet, why not others as well as thoſe God onely had ſet over them, ſeeing they took too much upon them? What is the event of this madneſs? up goes a Calf preſently, worſhip it they will, they

they will have Governours and Teachers of their own making, as well as a God; which ſhall not take ſo much upon them: yet ruled they will be too, but it ſhall be by themſelves. Tell not us (ſay they) of Gods Miſſion of your Prophets, or Miniſters onely; we know better; he that can do all without book, learning, or reaſon, then he is ſent, if ſo gifted, if we like him alſo it is good warrant. Thus your contempt, neglect, and perſecution of thoſe men, who undoubtedly would teach you from Heaven and better things, than you either hear, or practice on earth, is another good reaſon; in all ages it hath gone for a good one: And yet one of your little ones muſt not be offended: but, if he cries and bawls for the life and eſtate of the moſt conſiderable in the Kingdom, to pleaſe, it muſt be given him, or them, Babes of Grace! for you ſay the fat of the earth is for you, the ſeeming

Saints; But you ſhall finde, and know too, anon, God will do ſomething, for the thus perſecuted, but penitent, Sinners.

Turn you, turn you, you great Hypocrites, and you ſhall ſee theſe things come to paſs in a ſhort time: And therefore gave I that Text to that worthy Doctor *Mollines*, to let you all ſee, *that he which covers his ſins ſhall not proſper, but who confeſſeth and forſakes them, ſhall find mercy*: and there is the reaſon. It is true, that good man Mr. *Evans* goes on to tell you one fault more, an error it may be, I think it is, I am ſure it makes way for a great one, in giving the year its beginning from the *Conception*, which ſhould take it from the *Birth* of our Lord. And becauſe you may fill the world with confuſion, you keep no day for the Commemoration of that neither: which helps to make that ever to be obſerved good day no otherwiſe ap-

pa-

parent, than your charity; whoſe right hand never yet knew what the left did.

But you trouble me; and I long to be rid of you. Are not theſe reaſons, if you have any for the wiſe delay of Gods mercies, and reſtore of our ſo much deſired *King*? who, if he comes not yet years & months, of which opinion I am not, yet I will wait and believe; for God hath ſaid it, He whom you have perſecuted, ſhall ſhortly come, and that in Honour too: and, becauſe he ſowed in tears, he ſhall reap in joy, and bring his ſheaves with him.

Oh! could I but perſwade every man that reads me, or hears of what the Lord is, in mercy, doing for theſe *Kingdoms*, the *King*, and *Proteſtant* Religion, but to turn to him, with all his heart and Soul (for that is the taking way) in new obedience, and to leave no ſin unrepented of, and no commandment unconform'd un-

to, in ſincerity of heart, and true obedience; you would then All ſee that ſuddenly come to paſs, and be fulfilled in your dayes and eyes; which I do as truely believe will come to paſs (and I ſhall ſee it, nay I do already, and enjoy it alſo,) as I do believe the Heavens to be over my head, and the Earth under my feet. Which if it fail, I am content that you take me, and put me to death.

Theſe Reaſons given for its Defer, I am brought from what I had of Viſion, or my own Dictates, to that, which is moſt certainly Propheſie, and the word of the Lord. Which, although ſpoken out of my mouth, & by my tongue pronounced; yet the matter no more my conceptions, than I now dictate, or write unto you, the words, or thoughts of the moſt Remote King, or Emperour in the World: for I never ſo much as had things of that nature

in

in my minde. Hear the manner and the matter: they are both of the Lord: To whom be given for ever Honour, Praiſe, Glorie, Obedience and Thankſ-giving. Amen, O Lord, Amen.

And now, before I proceed, give me leave to tell you, that, this Fryday, the 5 of *Auguſt*, is come to my obſerve this of *Jeremiah*, the 23 Chap. and the 28 verſ. *The Prophet that hath a Dream, let him tell a Dream; and he that hath my word, let him ſpeak my word faithfully: what is the Chaff to the Wheat? ſaith the Lord.*

O Lord, this being thy command, I will obey thee: So help me, God; for now I come to thy own words.

Sect. IV.

SOme three dayes after, I returned the ſecond time from the Lord of *Broghills* to my Lodging, the

Widdow *Merricks* houſe in *Youghal*; upon the 3 or 4 of *January* 1653. lying there in bed, and having ſpent moſt part of that night in Meditation and Prayer, rejoycings & weepings; for of that nature were my weepings (the fulleſt of joy imaginable) that indeed I often conceived (not feared) I might ſooner die of an over-joy, than any grief. In that night (I ſay) from lying in my bed, I was upon a ſudden taken up, that is to ſay, made to ſit up, ſomewhat bowing: and when ſo, I did then with a loud voice, ſomewhat altered from my ordinary ſpeaking, pronounce theſe words, which words, I ſay, are the words of the Lord of Hoſts, God Almighty, & are theſe:

There is an end of all the Wars in the Chriſtian World. The Jews ſhall come in, alſo the Heathen, and ſhall be converted to the true Religion. The Church of Rome *ſhall fall. The* Iriſh *ſhall not be tranſplanted.*

This

This ſaid, I was laid down: and wondring with my ſelf, that I ſhould be thus taken up, made to ſpeak what I knew I uttered, yet not have any of thoſe thoughts, or conceptions in my minde, nor knew not before I was taken up, that I was riſing, nor one word of what I ſaid, before pronounced; I could not but very much admire (and ſo I did) both the manner and the matter: Well, I then prayed and praiſed God; for awake I was, as truely as I am now; the ſequel will prove that. I then concluded it was not at all I that did it, it was the Lord, who would have it ſo; and his Propheſie it was and is.

Much about half a quarter of an hour after, I was taken up again, as formerly, and ſpake theſe words:

Proclaim CHARLS STUART, King *of* England, Scotland, France, *and* Ireland, *Defender of the Faith:* Charls 2d King *of the whole World.*

This CHARLS STUART *ſhall never die*; *the Lady* Elizabeth Boyl *ſhall never die*; *the* Queen *his Mother (wife to the late* King, *already bleſſed) ſhall never die*; *the now* Queen *of* France *ſhall never die*; *the* King *of* France *ſhall never die*; *his* Brother, *the* Queens *other Son ſhall never die*; *but ſhall all be taken up into the Kingdom of* Jeſus Chriſt, *that never ſhall have end.*

This ſpoken, I was laid down again: then did one M. *Barret*, a Merchant in *Briſtol* that deals in Leather and Skins, who lodged in the ſame Chamber with me (but in another bed) call to me, asked me how I did, and if I was well: I replied to him, very well: He asked me if I was aſleep, I ſaid no: he asked me if I knew what I ſaid: I replied, yes, very well: he asked me if I believed what I ſaid, I told him, he muſt give me leave to believe, what the Lord cauſed me to ſpeak, and would have done. There lodged

lodged alſo in the next room, one *John Marrick*, the Widdows ſon of that houſe, aged about 21. With him in bed another Merchant, as I take it, of *Briſtol* alſo, or thereabouts; to them both well known: Thoſe in that one bed, ſpake to me alſo; I replyed to them; many words we had, all I remember not.

I was anon after, taken up again, as formerly, and ſpake theſe words: OLIVER CROMVVELL *ſhall never die; the Counteſs of* Cork *ſhall never die; the* Earl *her husband ſhall never die; the Ladie* Frances Boyl *(their eldeſt daughter) ſhall never die; the Lord of* Broghill *ſhall never die; the Ladie* Broghill, *his now wife, ſhall never die; but ſhall all be taken up into the kingdom of* Jeſus Chriſt, *which never ſhall have end.*

I was laid down again, and conſidered with my ſelf, What, ſhall *Oliver Cromwell* never die? it pleaſed me not: But again the Lord reproved

ved me, and would have me know, he judgeth not as man judgeth; neither did his ways admit of any repine or contradiction. Here again I ſpoke to the former parties, but little, lay ſtill, praying, weeping, and praiſing God: for now I firmly believed, and remembered, that although theſe things were mightie, ſtrange, and wonderfull; yet, by his Power, for his mercie, glorie, and names ſake, he had aſſured me, he would bring them to paſs, *and they ſhould be marvellous in our eyes*, as the Seal of my Commiſſion was: And remember I did, he was now giving me the matter.

Again anon after, I was raiſed, as formerly, and ſpake theſe words:

Thou Walter Goſtellow *ſhalt never die: thy three Sons ſhall never die; thy wife* Anne, *and daughter* Anne Goſtellow *ſhall never die: but ſhall all be taken up into the kingdom of* Jeſus Chriſt; *that never ſhall have end.*

end. Then ſhall the bodies of the Saints, alreadie dead, ariſe, and be taken up into heaven alſo; the Sheep *ſhall go to the right hand, and the* Goats *to the left: pronounce this* houſe, *a bleſſed houſe, and this* chamber *ſhall for ever be called the chamber of the* Great Prophet.

Thus have I ſet here down every word, then pronounced by me: but certainly the Dictates and good pleaſure of the Lord of hoſts, that they be publiſhed to the world concerned by me *Walter Goſtellow*, his unworthy inſtrument. I have not added, or taken from, one word that I know of, nor misreported the manner.

But as old *Eli* asked *Samuel*, after called of God by his name 3 times, *Samuel*; & God had ſpoken unto him, and given him his imploy, what it was the Lord had ſaid unto him, as you may read in the 3 Chapter of that his firſt Book, and the 17 ver.

and

and *Eli* there charged him, that he hid nothing from him, but tell him all; which *Samuel* tels you and him in the next verſe. He did ſo, hid nothing from him. What follows: it is the Lord, let him do what ſeems him good: and the Lord was with *Samuel*, he grew, and the Lord let none of his words fall to the groũd. So all *Iſrael*, from *Dan* to *Beerſheba*, knew that *Samuel* was eſtabliſhed a Prophet of the Lord, things coming to paſs as he had foretold.

When I heard the word *Prophet*, & knew my unworthy ſelf to be the man, O Lord, thou knoweſt my thoughts both then and now, they are at no time hid from thee, I ſtand amazed, O Lord, and am ſilent, lay my hand I do upon my mouth, and my mouth upon the ground. A Prophet! I am unworthy O Lord, yea, I am unworthy to live, much more unworthy of this ſo great honor: but, O Lord, thou haſt faſhioned me,

me, make me I beſeech thee, always to do thy will, not mine own, that hath been and now is ſinfull; yea, ſo hath it been all my days: therefore I moſt humbly beſeech thee, to have mercy upon me, O Lord, the greateſt of ſinners, nay thou wilt have mercy for thy compaſſions fail not, and thy mercies, as thy ways, are paſt finding out.

The reſt of that night I ſpent in Meditation and Prayer; when day, I aroſe: not fully dreſſed, took Pen & Ink, wrote all ſpoken; but with this addition, I began with a Summons and Invitation to whomſoever, that they would repair the next week, Thurſday morning, about nine of the Clock, being the 12 of *January*, to the Town and Church of *Youghal*, there to hear a Sermon, upon this Text; *He that covereth his ſins, ſhall not proſper: but he that confeſſeth, and forſaketh them, ſhall finde mercy.*

The Text was given by a Prophet of

of Almighty God, now here in *Youghall*, his name *Walter Goſtelow*; which Prophet will then after Sermon, that day, tell you all in the Church, that there is an end of all the Wars in the Chriſtian World: And ſo I went on to finiſh, as before Propheſied and recited.

Further, they ſhould that day ſee riding out in great ſtate, ſeveral of thoſe Saints, and this Prophet, out of Town; and upon the Strand of *Youghall*: which to me as well as others, was given as a ſign, or miracle, being yet to come, for the ſtrengthning of my Faith, as alſo for the converſion and ground of belief, to the Sons and Daughters of Men.

I there went on, *The Heathen and the Jews are now fitting by the Lord, to come into his Doctrine, worſhip and ſervice: and under his Scepter.* Againſt which word of God, the *Holy Bible* not to be altered; the Book of *Common-Prayer*, in ſome things altered

tered and amended, as by a Council lawfully called, whom God ſhall direct, ſhall ſtand and flouriſh all over the whole World: The Doctrine and Faith of the Church of *England* being the pureſt in the World: againſt which word of God, and his ſword, put into the hands of this *King*, CHARLS STUART, no Power on Earth ſhall ever prevail; that of *Rome* is now tumbling down, and melting away like a mighty Snow-ball.

The King and Queen of *France*, with that whole Nation, ſhall ere long be converted to this Faith: which Kingdom of *France*, and all others upon the Earth, under the Sun and Heavens, ſhall be obedient to this *Charls* the Second, and his Rule in the Kingdom of *England*: The Lady *Elizabeth Boyl*, ſecond Daughter to the Earl and Counteſs or *Cork*, is this *Kings* Wife.

The General of all the *Engliſh* Forces,

Forces, *Oliver Cromwell* ſhall never die, ſo I here wrote him, and could not otherwiſe, though I tried often, and varied to give him ſeveral Titles, but could not, the Reaſon you ſhall have anon. Be pleaſed to obſerve, in the pronounce of the Propheſie, it is onely *Oliver Cromwell*; all other Perſons of Dignity & Honour, by their Titles *as Signiories*, his onely *Oliver Cromwell*, the Reaſon I promiſe.

I went on; The *Iriſh* Nation ſhould not be removed, but poſſeſs their own juſt Rights, converted to this true Faith they ſhould be: And ſo, praying that God would enlighten them, and all men, that we might all live in brotherly love and Unity one with another, return again into his Courts with praiſes, and there ſerve him in ſincerity of heart, and in the beauty of holineſs; (for ſo his houſe ought to be fitted for his ſervice,) that others might be invited by

by us and with us, to glorifie our Father, which is in Heaven: whoſe will be done on earth by men, as it is by Saints and Angels in Heaven. Thus I concluded, writing as faſt as poſſibly, which done: I could not be quiet, but haſted immediately to that ſo every way eminently good Counteſs of *Cork*, read the Paper to her, and after made it my requeſt, very often ſollicitous I was by my Letters, that ſhe would ſend her Letters abroad, to invite in the Nobles, Gentry, and Countrey to the Town of *Youghall* againſt that day, the 12 of *January*: my ſelf having read and communicated the whole to her Honour, was by her and Doctor *Mollines* over-perſwaded, to retire for a time to my Chamber, which I did: But when there, I could not be quiet, but wrote and ſent abroad to ſeveral, inviting them to *Youghall*, that 12 of *January*, to hear, as before recited, all to be divulged

by me that day in the Church, after Sermon. I continued ſoliciting that *Counteſs*, that ſhe would do the like, untill I knew I became troubleſom, yea very troubleſom, even unto two dayes before this 12 of *January*, did I thus beſtir my ſelf.

In *Fine*, my Kinſman, M. *Leonard Goſtelow*, Secretary to the *Earl*, came to me, brought me back from her Honour, divers of my own Letters; told me weeping, that the *Counteſs* and his *Lord*, with divers others, believed me certainly Mad, that I would ſo impertinently to no purpoſe, trouble my ſelf and others. He then asked me, what I would have, I told him onely the Countrey, Nobles, Gentry, and All, to come in to hear the Sermon and Propheſie, that day the 12 of *January*: He replied to me, if it be company you would have, trouble not your ſelf, there will be enough here; for on that day will be ſeveral Horſe-matches: which

which hearing, I was very much joyed, and after that time, never troubled my ſelf in the leaſt particular, in that buſineſs to move further: which I take God Almighty to witneſs, until his telling me of it, it came not into my minde; although I confeſs, I had formerly heard of it; but all the time until then, it was no more remembered by me, than it was known to the moſt remoteſt man in the World. But I ſhall obſerve to you anon, the wiſedom and good pleaſure of God Almighty, in caſting and bringing to paſs what fell out upon that day; the day I was moſt active upon, after the divulge of all I had to ſay, and did ſay it in the Church.

I cannot but obſerve to you, that when perſwaded to retire to my Lodging, and did ſo, the Lord of *Broghill's* Phyſician came to me, cloſely attended me, & ſweat I muſt, keep my bed, not ſtir, not write at

any hand, not do any thing, but as preſcribed: all which I now ſee were clear Artifices of the Lord of *Broghill*, and that otherwiſe-good Counteſs of *Cork*; leſt I ſhould proclaim in the Church, what I had penned in the Paper: for to her Honour I made always my firſt addreſſes, untill it pleaſed God, to direct me to the Lord of *Broghill*, as more conſiderable, for the carrying on of this work of the Lords: For it is the Lords, and ſhall, and will come to paſs, though I muſt tell thee, Reader (whoſoever thou art) I have met with very little other, then averſneſs and deriſion, if not ſcorn, from almoſt All; and to be called Mad, hath been in many of their mouths: Yet, I praiſe God, though ſome have endeavoured to make me the ſooner Mad, by very uncivil carriages and affronts, no man living can ſay, nay, I challenge them to it, that they divulge it, if they ever

ever ſaw, in any of my actions, or Papers (which I have Copies of, the moſt conſiderable, and ſome Letters returned me) ought of Levity: if ſo, let them ſhew it to the World, ſpare me not, I beg not their favour, I ſcorn it, it is no new thing (O Lord) to beſtow ill and falſe Appellations, in all ages, upon men, thy ſervants ſent upon the like imploy, to turn others from the errour of their ways that delight in general wickedneſſes. To declare ought from the Lord, that ſuites not with their fancies, love and over-carnal apprehenſions; it muſt be madneſs in their judgements: & to adviſe the Great, Rich, Covetous, Proud, & High-minded, to deny themſelves, madneſs it muſt be. Aſſuredly, our portion is like that of our *Saviours*, from the *Scribes* and *Phariſees*, who were ſo: they heard all that was ſaid unto them, yet being proud and covetous, they derided him.

But thou, O Lord, be thy name for ever praiſed, and ſo magnified, thou aſſiſteſt, thou delivereſt me, thou provideſt for me, of thy alſufficiencie, rich mercie, and everlaſting loving-kindneſs; which, I now moſt humbly beſeech thee, may increaſe in me, not onely in a firm dependance on thee, but a walking before thee all my days, in the true practice of pietie, and ways of thy commandments: which onely can, through thy mercie, deliver in all the Inundations of evil, and practices of proud and obſtinate Sinners; from whom, good Lord deliver me. But I haſten.

Thurſday the 12 of *January* came, in bed I would not ſtay, up I got, to the Church I went, took a ſeat in the moſt convenient place, quietly demeaned my ſelf until Sermon was ended: Here I cannot but obſerve to you, that although Doctor *Mollines* had his Sermon in readineſs; yet by reaſon of a ſore throat, preached

preached not, but the ordinarie Lecturer for that day : And yet, as if he had been, in ſome meaſure, privy to my Propheſie, and Intentions (which be could not be) his Sermon was very much for amendment of life. And obſerve alſo he did, that *Enoch* and *Elias* were tranſlated into heaven, having walked with God, and kept his commandments on earth; ſo that (as I after obſerved to him) his Sermon ſeemed to me, to be a Propheſie of a Propheſie. But I have had many of theſe, to my conſolation, as formerly obſerved, from a mercifull God.

Sermon ended, I then deſired the people to ſtay, and ſuffer me a few words : I told them, I had to communicate unto them, which was certainly of the Lord, conſiſting of Dream, its obſerve and interpretation, Viſion alſo and Propheſie, all of the Lord. I then reached to me the *Church Bible*, kiſſed it, and did

promiſe upon that holy Evangeliſt, I would not ſpeak other to them, than I did believe the Lord had ſpoken to me, no man living ever dictating a word to me, or diſpoſing me thereunto, nor now to this; which as I could not do other then, but ſpeak, ſo now here, but publiſh by Printing unto them, and all thoſe concerned of the World.

Begin I did, as you have heard, declared my Dream, its Interpretation, my Viſion, and other dictates of mine own, which I penned not, yet ſo to them related, as here recited; the Propheſie I read to them as I wrote it *verbatim*, the morning after the Lord cauſed me to ſpeak it.

When I came to proclaim the *King*, away goes the Governor, Colonel *Saunders*, after him the *Major* of the Corporation. When of the *Proteſtant Religion* I ſpake, and the flouriſhing of that again, and how that none ſhould ever prevail,

that

that roſe up againſt the word of God, and his Diſcipline now to be eſtabliſhed, and his Sword alſo put into the hand of his King, CHARLS STUART, away goes (as I conceive) the *disaffected to both*: for certainly, Congregations are now adays, made up of Goats and Tares, lovers of our ſelves we are, more than God; and yet be we muſt together, until the Harveſt come: then the Propheſie, as the moſt ſure written word of God tels you, the Goats muſt to the left, when the Sheep onely go to the right hand; Chaff and Tares to their own home.

In this Church, although a Sermon-day, but one Servant of the Earl of *Corks*, not one of the Lord of *Broghills*, as I ſaw and remember: and why that one? and who muſt that Servant be, but my Coſin their *Secretarie*, one whom they knew I loved, and would be much ruled by. Well, how governs he? I ſuſpect, by their

their order too, he comes to me almoſt as ſoon as I was entered upon what I intended, and had to do, deſires me to deſiſt, weeps to me, I refuſe him, he after pulls me by the Cloak and Arm, uncivil more than enough, hales me by both, prayes and weeps to have me out; I took faſter hold, told him if they would burn me, they might; but I would not ſtir from that place, nor from that imploy of the Lords, untill I had done that work the Lord commanded me of his: Then crying like a great (yet Childiſh) Kinſman, he went away, whileſt I was over-joyed, being ſo well rid of him; & ſo thanking God, I went quietly on, to do all I intended to a word, without any other violence offered me: Yet my Congregation grew very thin in the end.

It is the unhappineſs of theſe times, that where He ſtands up, that is not ſent, thither the people run, to which ill-

ill-adviſed we may fitly uſe that of the *Spaniard*, who, when he ſees one do ſo, *obſerve* (ſaith he) *what haſte that man makes, to leave his wits behinde him*: Yet, to the comfort of thoſe that hold out to the laſt, though but a few, if in well-doing, the bleſſing is to them: But its prayers muſt remedy this, not conceits; the loving kindneſs of the Lord muſt do it: Which, when he ſhall be pleaſed to reſtore to us wiſer Teachers, we may then hope to ſee. In the mean time, it calls for our prayers and tears, that we ſee it not.

It was a witty one of long ſince deceaſed Mr. *Shuit*, officiating in *Lombard ſtreet*, I heard it from him, (indeed he married me; may his memory and his works ever live in us) in a Sermon, complaining of theſe Times, which he foreſaw haſtning upon us, (for ſuch are the true Prophets of the Lord, and therefore (as I conceive) called Seers;) *The*

age

age is now grown ſo Chimical (ſaid he) that from a Tailers ſhop-board, or Weavers loom, we have thoſe now will extract Learning enough, to ſtand 3 hours in a Pulpit, before an apron'd & giddy Auditory (with applauſe too;) that ſhould a wiſe Man put his head in at the Church-dore, he would judge the Famine to be very ſore among us, to ſee an Aſſes head valued at ſo many pieces of ſilver. Mais donne aux auſnes le Chardons, let Aſſes feed on Thiſtles. But I muſt go on.

Of a like nature was one I heard, praying in the Pulpit for a Reformation, in thoſe over-active times, diſpairingly ſay, How can we hope for it to Gods glory, when there is not one in our Univerſities, or Cathedrals, but what are Factors for that Whore of *Babylon*? Sure, he was never there, he was ſo ignorant, miſtake me not, I mean the Univerſity; if otherwiſe, give him the Whet-ſtone, having thus preach'd for it.

True-

Truely, I would not make theſe Aberrations, but for this Reaſon; There was with me, all the time of my impriſonment at *Youghall*, and a priſoner alſo, a perſon of great Honour, as I firmly believe, M. *David Rooche*, the Eldeſt Son of the Viſcount Lord *Rooche*; a Gentleman of very great integrity, and faithfulneſs, where truſt and *devoir* lies upon him.

He is a great Devotery and admirer of the Church of *Rome*, and hath often told me, how like I was to be deluded, becauſe part of my Propheſie was, that the Church of *Rome* ſhould fall; which he laboured to have me believe, the Gates of Hell ſhould never prevail againſt; as being what *Chriſt* promiſed to his Church, That being it, and no other.

He told me, We could ſhew no Church, neither were we any, ſince fallen from them, the onely Conſpicuous

cuous in all ages, viſibly ſhining, as upon an hill. That with him was the ſtrength of his argument, any thing that ever was in Ours, that looked like a Church, ſee, becauſe it was but like one, how God had now annihilated that alſo. And for the Preachers of our Church (as we would have the World yet misbelieve we were a Church) now amongſt us, what were they, but men unſent, who filled the world with Schiſmes Falſhood, Hereſie, ſtrange and lying Opinions, few or none of them agreeing; whereas Unitie was the beſt devote of a true Church, and that theirs onely hath, and always had.

'Twas too much ſaid, for him to prove; yet this I will ſay of him, (nay, I have Propheſied it, and it will come to paſs) he is too good a man, to ſin againſt the light of his Conſcience, he would fear and ſerve none but *God* onely, nor obey any but

but his *King*; and both them with all his heart: Therefore I told him, God had, of his Providence, then ſent him my Fellow-Priſoner, to ſhew him, firſt or laſt, the Error of of his Judgement, and that Church: And then, becauſe he was ſo eminently good otherways in his Countrey, ſo exemplarie, he would, being converted, bring his Countrey to the Service of *God*, as well as he had formerly done them to his *Kings* ſervice; from which intereſt he would never ſuffer himſelf, nor them to be ſtirred in the leaſt: for in that he was a true *Rooche*, which in French is a *Rock*; whereas now I underſtand the Honor was in a French Field, but in the good Service of his then King, given to his Anceſtors Viſcount Lord *Rooche*.

I could not for the honor of our Church, the glorie of God, and diſcharge of my own dutie, but reply to him, and let him know, that ſuch

fooliſh

fooliſh Babblers as thoſe, which now ſo preached, were no more of our Church, the true *Proteſtant*, than thoſe that make merchandize of the kingdom of heaven now in the delapſed Church of *Rome*, would be reckoned to be, if that Church were again reſtored to her Priſtine Puritie: which I believe, God would in mercie do, by throwing down and out of her, all the workers of iniquitie, crept in in ſeveral ages; who, for their own ends, defiled her with damnable Tenents and Abſurdities.

The beloved Church of God, I obſerved to him, we were, though now thus beclouded. The Moon, to which that Church is compared, is not alwayes at full, ſhe has wanes and changes, and Eclipſes alſo, yet ſtill a Church, as that a Moon.

I beſeech you, is not now the Honour of the *Proteſtant* Religion at ſtake? and doth it not clearly appear to all that love her, what diſcervices

vices theſe unſent, bold and empty Babblers have done us? Thoſe Vagabonds are like thoſe Vagabond *Jews* in the 19 of the *Acts*, the 13 *verſ.* who took upon them to call over them that had evil Spirits, the name of the Lord Jeſus, ſaying, *We adjure you by Jeſus, whom* Paul *preacheth, to come forth*; yet no good is done by them, out they come not, the evil Spirits are where they were, not caſt out, but replied to them, *Jeſus we know*, he is ſent of God, Paul *we know*, he is ſent of *Jeſus*, *but who are you?* who the Devil ſent you? Well: unſent of God they finde them: What doth that man poſſeſſed with the evil Spirits do? He leaps upon them, over-comes them, prevails upon them, ſo that they fled out of the houſe naked and wounded. This ſpread over the Countrey, and the Name of *Jeſus* was magnified; ſo ſhall his Name alſo be magnified by us, or you in

Authority, if you ſuppreſs thoſe unſent, vagabond, giddy, bold, empty, ſcandalous (what ſhall I call them?) Itinerates, froward & factious Preſbyterians, diſhonourers of Gods true Religion, Church, and our Nation.

By ſober men are not theſe things and times to be lamented? And are not wiſe men, if now in power, obliged to help diſtreſſed Religion, thus crying out, *O Religion, Religion! thou that art the ſtrongeſt of policie, which teacheſt to rule well, and to be ſo ruled?* Pray, did not the fear of God, which is the beginning of wiſedom, not fear of man, make *David* wiſer than his Teachers? And doth it not ſtrengthen more than ten mighty men? Oh! its Excellencie invites you to ſide with it; though now ſeemingly down, it will raiſe it ſelf, and all that love it. Haſte you, be ye of this bleſs'd number. But to the matter.

All thus done at Church, I went to

to the Earl of *Cork*'s houſe, endeavoured to enter the Parlour, where that day were ſate divers Perſons of quality at Dinner : I was refuſed enterance, though my unworthy ſelf, formerly by the good favour of that Earl and Counteſs, was one they were pleaſed to admit to their own Table, for ſome moneths : but now denied enterance I was. Well; I watched my opportunity, my buſineſs being of another nature, than eating; it was to do the will of my Father which is in Heaven, which was to let that moſt incomparable Lady, the Lady *Elizabeth Boyl* (for other I may not call her, whom God Almighty hath ſet apart & choſen, to ſo much Honour and bliſs, as to be his *Queen*, and the *beloved* of God,) on my knees I told her, That, in obedience to the Commands of God, I had that day in the Church of *Youghall*, Proclaimed our *King*, and her good ſelf his *Queen*. From

my knees I roſe, went out, made no diſturbance (though the moſt conſiderable there, ſo ſoon as he ſaw me, I well remember, roſe up) and was for my being had out: but having done what I could not chooſe, my duty ſo much deſired, I took my ſelf away, for I neither ſpake more, nor did more, but quietly went away. Now comes the ſign given me for confirmation of my Faith, that the things Propheſied ſhall come to paſs, obſerve how it is made good to me, both for day, perſons, ſtate, and place.

Dinner there ended, a Coach with ſix Horſes is made ready, which in that place I never ſaw before: into it gets the Counteſs of *Cork*, the Lady *Broghall*, the Lady Queen *Elizabeth Boyl*, the Lady *Frances Boyl*, the Earl of *Cork* on Horſ-back, the Lord of *Broghill* likewiſe mounted, and all theſe well accoutred, & no otherwiſe attended: In good equipage they

they ride through and out of this Town of *Youghall*, unto the *Strand*, where the ſeveral *Horſ-matches* were that day run. Well; they all gone, my ſelf rode after; coming thither, was looked at by all for my fore-noons work, the *Governour* of the Town there; on the Strand I rode, to others I told what I had in the Church, did not madly rave, or beget any the leaſt diſturbance; ſtayed to the laſt; rode off the Strand, ſometimes betwixt the Lord of *Broghill*, and the Governour *Colonel Saunders*; told them what God Almighty would have done and come to paſs; rode next them all through the Town; no diſturbance all this while; yet the Lord of *Broghill* told me ſeveral times I muſt forbear ſuch expreſſions, otherwiſe he would order me, and committed I ſhould be. He was as good as his word; for out of my Lodging I was fetch'd, and had to Priſon, but by the Gover-

nours Warrant, he not ſeen in it. Truely, I think I may take his word at all times, for what he promiſeth; hear my reaſon:

In *France*, ſome 17 years ago, I furniſhed upon Bills of exchange, one of his *Brothers* with a conſiderable ſum of money for his Brothers own uſe; after that near upon one hundred pounds more, for this Lord of *Broghill*, who was not then at age; his Elder Brother gave me his Bond, Parrole and Honour, to pay thoſe Bills of exchange, given me for repayment in *England*: This his Brother was killed in the Wars of *Ireland*; my money not paid by him the Bills were drawn upon, nor ever by that his elder Brother; the principle killed, and my whole debt ſeemingly dead alſo, being very great. My ſelf now in *Ireland*, I reminded this Lord of *Broghill*, of what by Parrole, he was debter to me, with its conſideration for 17 years,

years, upon Bill of exchange, ſigned by his elder brother, but never paid, his Lordſhip not being at age, became not bound, otherwiſe than in point of Honour, by his Parrole.

Truely, the long time, and my diſcontinuance beyond the Seas, having made no former Application to him, had worn both out of his memory; but upon diſcourſe both came to his Lordſhips reminde; No ſooner ſo, but we conſented to refer all allowances and demands of Intereſt to the *Earl* his *Brother*, and M. *Robert Boyl* his youngeſt. This done, by conſent, his Lordſhip a few dayes after told me, Well, if my brothers, to whom we have referr'd this buſineſs, ſee no ground in Law, poſſibly to proceed upon, his Lordſhip haveing not given either ſpecialty, or promiſe ſince his being at age, to pay the moneys, ſo not liable in Law; If thus they proceed (ſaid his Lordſhip to me) yet come you to me,

and I will compoſe you in conſcience.

But his Lordſhips brothers, whom I found conſcientious alſo, in ſix words (as I may ſay) compoſed me, and I have my money : and theſe grounds I have for the taking of his Paroll, my impriſonment, and the preſerve of his Paroll with Honour; and to thoſe that will preſerve it, Honour is due, as here to his Lordſhip : for the publiſhing of this Act I was debter, either to the invite, or elſe to the ſhame of others, that have more of Title, but leſs of good conſcience.

Good Men direct into, not lead out of the way; I am where I was, and go on to let you know, that this day, Thurſday the 12 of *January*, all thoſe Perſons being thus there, and in ſuch good equipage, upon the ſame place, the ſign given me for my confirmation, and others alſo, is fully made good to me, conſider-

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ing alſo my not commitment, that day, together with the great concourſe of people, from parts far more remote than I intended my Summons, for the invite in of the *Gentry* and *Country*, that day, to that place, for to let them know this buſineſs of the Lords.

Thus the work of the Lord is carried on to the greateſt advantage, and ſo brought to paſs, whileſt we onely think to do our own wills, how doth he make us to effect his? Every Creature walks blindfold, onely he that dwells in light ſees whither they go. We are for Horſ-races, yet ſee how we fall under his decrees unawares, that we might the more adore the depth of his Providence.

For the rumore of what I had ſaid and done that day, and the next, ſpred over the Country; Poſt it went to *Dublin*; in *England* it was in a ſhort time; and as the Cloud of *Elias*, raiſed from the Sea, at firſt ap-

appeared but as an hand-breadth, ſo this rumour, raiſed upon the Strand of *Youghall*, by the Sea-ſide, little then, as it was, now as that Cloud raiſed by that Prophet, ſpread over the whole Heavens and Earth, and falls upon it alſo, what to do? but even as his, To glad the people, and make fruitfull the Earth. Publick meetings and great concourſes of people, fitteſt to diſperſe general mercies to the Sons of men. The *Iriſh* deſire to know nothing more, nor enjoy any thing on Earth, before their own habitations; not to be tranſplanted, and to have the Kingly Government reſtored. Why, they are ready to die of an over-joy. Oh, the wiſdom and loving kindneſs of the Lord! Who can do other than obey him?

Well, the third day in Priſon I am, and for Treaſon too, there I paſs a moneth, or ſix weeks, no offer for inlargement: On a ſudden, If I will

will go out, I may, but I muſt go preſently aboard a Ship, there bound for *England*, ready to depart: Many requeſts I made before that time, that I might be ſent over Priſoner to the General, *Oliver Cromwell*, to whom I was deputed; but not in any hearkened unto. Well: Go I would, yet poſitively I ſaid, that untill I had once more been with the Lord of *Broghill*, and given him my Propheſie in writing, under my Hand and Seal, delivered and left with him the moſt material parts of it; I would not go: that done I would go, and then his Lordſhip ſhould diſpoſe of me as he pleaſed, I would afterwards in all things readily obey him.

His Lordſhips *Secretary* and the Earl of *Corks* both with me, then making the offer of inlargement upon the terms as before: which when I refuſed, except upon my own terms, they fairly told me I ſhould

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ly there three moneths longer, then be proceeded againſt, and for Treaſon hang'd: To which I replied, Let them burn me alſo, if they could; I would not go out but upon thoſe terms.

Appear to the people I would, had they put me in publickly, and will they take me out privatly? I would appear to the people, even to all that were there, that I was enlarged; *Mad* I was not, the buſineſs was the Lords, and he would bring it to paſs, and deliver whom he had ſent and commiſſionated, in the fitteſt time. I bade them be gone, told them I would do all that, and more, which was to leave another of my Propheſies, under my own hand, at the Houſe I lodged in, the Widdow *Merricks*, written in Parchment, boxed up, and hanged over my Beds head, in the Chamber I lodged in, which I pronounced ſhould be called the Chamber of the great Prophet

phet for ever. My Propheſie I wrote, gave it to the Widdow *Merricks* Son in writing; a Man grown he is; he keeps it ten dayes, or more, then returned it me, and told me his Mother durſt not ſuffer it to be hanged up, Here was obedience to Governours: I would it had always been ſo.

Well: the Ship is gone, in Priſon I remain, my Keeper again begins (new it now was not) to practice ſome of his former Tricks upon me; Falſe Prophet he calls me; a Child of his, ſome 2 or 3 years old, is alſo taught to call me ſo, himſelf owns the teaching of it; which when I deſired him to forbear, or elſe tell me upon what ground he did it, he replied to me, he had good grounds.

You are (ſaid he) for the Superſtitious keeping of *Dayes* and *Times*, as in particular, that in the time of *Lent* we ſhould do well to faſt, pray, and examin our ſelves, that ſo,

through

through Gods mercies, we may, as you ſay, become worthy receivers of his moſt bleſſed body and bloud, for the Remiſſion of ſins, at the feaſt of his Reſurrection at *Eaſter*; Nay, you are for a *Paſſion Sermon* alſo, upon *good Friday* (as you call it,) when all dayes are alike: The Commemoration alſo of the *Nativity* of our Lord, the *Deſcending* of the *Holy Ghoſt*, and divers other Superſtitious things and times; all which the true Prophets of the Lord have cried down, and long ſince declined, as moſt abominable and Superſtitious. Here lay his proof, when I asked him who thoſe Prophets were, he told me the Godly Miniſters and Prophets the *Parliament* had preferred, & appointed to hear preach. I replied little, onely told him ſome reaſons, that induced me to be of that judgement; yet withall it was worth his conſideration, to remember what became of thoſe Children

that

that mocked the *Prophet*, againſt whom the Lord ſent *Bears* out of the Wood, to tear them in pieces and devour them.

Well: reconciled we were, he told me it ſhould no more be ſo, neither did his Child any more provoke me; but on the contrary I loved it, and the Child me. Upon a ſhort time after he told me, If I were a Prophet, then he was a Dog: I reminded him, ſuch expreſſions did not well become; he might in that Propheſie unhappily of himſelf; Dogs were without, *when Prophets were in Heaven.* I obſerved to him, he did all without reaſon, told him I forgave him and his Son formerly, and that I prayed for both, that God would be pleaſed to forgive them; (It is true, I did ſo, and do ſo) that he would be pleaſed to have mercy upon them. He bid me keep my prayers to my ſelf, he nor his had no need of them, and deſired them not.

He

He was often girding at me, quiet I could not be for him ; I ſaw he loathed me, which made me ſometimes think on thoſe evil Spirits, that though they knew it was our *bleſſed Lord*, yet raging, asked him why he was come to torment them before their time : Good he told me I could not be, becauſe I approved not of one Mr. *Wood*, whom the Parliament power had put in Preacher at *Youghall*, and ſettled upon him an handſom Sallery of ſome an hundred and twenty pounds *per annum*. His name implies he may be Timber, though ſome ſuſpect he is not yet fitted for the building up the Houſe of God. God be pleaſed to make all men wiſe and better ; Certainly the beſt accompliſhed is fitteſt for his ſervice.

This being Sunday, and my keeper going then to hear this Mr. *Wood*, Command is given, none muſt come to me; locked up I am : Things thus height-

hightening, and his prejudice encreaſing againſt me, my Bed the night before taken from under me, ſent for away, after he came from M. *Woods* Sermon, my bolſter, ſheets, and whatſoever I had of his, taken away from me by himſelf, ſo great a zeal brought he home with him, from his ſo good Preacher M. *Wood*.

Well: to this condition being reduced, my ſelf not very well, not uſed to ſuch affronts, not ſuch lodgeing, the ſeaſon winter, truely I walked and prayed moſt of that night; abandoned I now ſaw my ſelf almoſt by all, nothing but hard uſage and averſneſs do I meet with in all men, to this buſineſs of the Lords, which much troubled me: And truely, I might here obſerve to you, that I beſought *God Almighty* to direct, deliver, and enable me to get from under thoſe great oppreſſions of men, which without him I could not overcome. Obſerve, I beſeech you, God

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withdraws not our helps, but for a further advantage, however our hopes may ſeem croſſed. Where his name may gain, we cannot complain of loſs: *'twas ſo here*; *the work was the Lords*, and he was pleaſed to aſſure me, I ſhould grow from ſtrength to ſtrength, untill I arrived at perfect peace in *Zion:* and how that for his *Glory, Honour, Mercy* and *Names ſake*, he would bring it all to paſs, & it ſhould be marvellous in our eyes.

Thus beſeeching the Lord, I prayed, (and now do pray the Reader, that he firmly believe, as I do, it being true) I had that night this Viſion, or Call of the Lord, *Come away, bring your writings, come away*, reitterated juſt as the people you read before did, when they ſaw the Light and Crown in the Heavens, bowed to God and it, it being of Heaven, they all ſaid, *Come we will follow it*; ſo here, *Come away, bring your writings, come away.*

I could here truely obſerve to you, that although my ſo civil Landlord, was warm that night in a good Bed, (I cold and had none) in Bed with him ſuch another Saint, his Wife, educated & married from the houſe of the once, no leſs zealous, I believe, than theſe two, the Lord *Brook*; whoſe Servants they were either both, or one: Yet on a ſudden ſhe riſeth and runneth, the ſtrong water is fetched, my Landlord very ſick, nay, very ill, his Childe had formerly been ſo: This ſtrong water was to be fetched out of the next Room where I was pounded up; ſo know it I did, indeed his wife told me the reaſon of her haſte and coming: Well; the ſtrong water he had, and my prayers alſo for his amendment, and Gods forgiveneſs to him: and though he formerly bade me keep them to my ſelf, he nor his had no need of them, his Child I believe fared not the worſe for me,

for it after loved me, when well: himſelf then had them, as alſo the ſtrong water; if of any validity, God Almighty have the glory, he had the recovery then; but a Fool is not alwayes to be anſwered in his folly.

This I ſhould not have obſerved, but that it is in reverence to what himſelf hath very often told me, he was that *Thomas a Diddimus*, that ſhould not believe any thing of my Propheſie, untill he ſaw it come to paſs: the rather becauſe it was againſt thoſe whom God approved of, and ſet up to his glorie; & therefore he took the liberty to call me *Traitor*, as to them, and *falſe Prophet* as in reverence to their Godly Miniſtery; ſuch was his zeal, but whether well guided, or of God, that's the queſtion. But I leave him in his Dog-kennel, for ſo his then habitable houſe was formerly called, as himſelf told me one time: and truely, me thinks upon this account

count and action, it may well retain the former name, if it hath been discontinued, Dog kennel.

Day being come, I penned a Letter, presenting the whole Vision, *Come away, bring your writings, come away,* to the Secretary of the Lord of *Broghill*, entreating him, that he forthwith impart it to his Lord, and others concerned for the ordering of affairs in those parts, beseeching they would, after address made to God Almighty for his guidance, forthwith dispose of me as he should please to direct them to do: They, I humbly conceive, did so; for that day, or the next morning I had word sent me, that I might go whither I would. Yet observed to me it was by that Gentleman, which brought me my enlargement, that I should not proclaim the King in the streets. Truely, I was never guilty of any such madness, neither did it so much as once come into my thoughts.

Had I not been guided by God, in the penning of my Propheſie, to do ſo in the Church, I ſhould never have done it; but then and there wrote, I could no more decline doing it, than I can now to pray for all men, even his and my own Enemies. No, they are the Commands of God, which carry me on; and not to conform to them, I neither can chuſe, or dare omit.

Sect. V.

THis very morning, being now the 7 day of *September* 1654. was I a ſecond time rouzed, and called early from my bed, by a great *Crack*, or *Canon*, to riſe and go to work, to bring forth this my Book to the World, in it concerned: defer it I dare not, though I have been by ſome Miniſters, but moſt of all by my other ſeeming Friends, my Wife and Children crying to me alſo, not to publiſh it, all men I have yet ſent to,

to, and all means hitherto failing me, for money to get it out. Nay, I have lain theſe 20 dayes, the moſt troubled and diſconſolate imaginable, for want of money to go on with it: Tried all I know almoſt; would have pawned what I had left, that I might raiſe money to do it; am refuſed by all men hitherto I know; out I would have had it come before the *Parliament* aſſembled, as believing it would highly diſpoſe them to ſerve *God*, their *King* and *Country*, ſo invite the Lord to ſend deliverance, and heal our Land. But I ſee in this, as in all other of Gods proceedings, I muſt pray to him, depend upon him, abide his good pleaſure, his own time is the beſt; ſo is his way alſo; he will do his work himſelf: It may be he is pleaſed to ſee what good effect the Sermon Mr. *Thomas Goodwin* gave them on Munday laſt will operate, and have upon thoſe *Gentlemen*, as

alſo what the *Protector* did after communicate unto them. At the Sermon I was, I heard all; in particular, how he well adviſed to turn from all ſin, that God would be pleaſed to return to us, and that they thoſe now worthy *Gentlemen*, called of Gods goodneſs, as I believe, for the healing of our grievances: For, as Mr. *Goodwin* obſerved, there was election of perſons for works, ſometimes by the Lord, as well as to grace and glory. *David* might intend to build Gods Houſe, but *Solomon* ſhall. You ſee my main riſe of all this Book, and unparalel'd Propheſie begins there, as that *Gentleman did*, adviſeth the rebuild of his Houſe, the reſtore of his Miniſters, the giving them for maintenance what God hath given, and to every man his juſt intereſt, and then ſee how he eſtabliſheth the Land, & the *Kings* Throne, which *Kings* Throne I wiſh he had fuller preſſed, he hath done it in ſome other works of his;

where

where he hath obſerved, that the Houſe of King *Solomon* was eſtabliſhed as *Davids*, when they thought of, & ſo did build up the houſe of God. But he is wiſe, he leaves that work for the *Protector*; if he doth not know it, I do: he ſhall help to builde Gods Houſe, and bring in his *King* too, and that will eſtabliſh his own houſe alſo, the moſt Honourable of a Subject in the World, or elſe put me to death, if this come not to paſs.

He went on, he adviſed them to keep us from falling into, or returning to the Red-ſea of bloud, which we, as the *Iſraelites* had paſſed through. Let him now take the comfort of my Book, *and this Propheſie of the Lord Almighties*, as I had of his Sermon, in many good obſervances. There is an end of all the Wars in the Chriſtian World; and I hear ſince that *Oliver Cromwel* did that day tell you at a conference, he was ready, as a fellow-worker, to carry on the work of the Lord, and would do ſo. See

See now to what purpoſe my Gun hath wakened me this morning, to call you all to your duty, us to pray for you, that you forthwith fall to it, and work as men, whom God hath highly honoured, and now called to be the reſtorers of our *Religion*, *Peace*, the *Honour* of our *Nation*, and our *King*; who, becauſe the beſt in the World, God having made him ſo, for our good & happineſs. Bring him preſently, that our rejoycing be not deferr'd, nor the World kept from coming into the then ſo glorioufly profeſſed *Proteſtant* Religion, and under his ſo happy Goverment, to which all *Chriſtendom*, *Jews*, and *Heathens* are to conform alſo in Gods time, which I beſeech him for his name and mercy ſake be pleaſed, O Lord, to haſten.

Now, *Turks* and *Infidels* look to your ſelves, our *King* is CHARLS STUART, the General of all our Forces is *Oliver Cromwell*, both the

ſo

ſo dearly beloved of the Lord of Hoſts; againſt whoſe ſword put into their hands, as Gods Vice-Roy and his Lieutenant, none drawn on Earth ſhall ever prevail.

O Lord, *thou haſt wakened me, and I will do my duty, this ſhall now come in that formerly was not, and my Book ſhall out in Print, to the World concerned, if I go naked; for thou knoweſt* (O Lord) *it had been out before now, if I had had either money to have done it, credit, or goods, to have borrowed money on.* At home I continue diſcontented, enjoy nothing, becauſe it is not publiſhed, fear I do, that it's not coming out time enough, the major part in *Parliament* will be wanting to their duty, they not yet underſtanding what God will have done; were my Book but once read by thoſe *Members*, for whom, with *Oliver Cromwell*, I firſt intended it, I then ſhould fear no Votes in *Parliament*, contrary to Gods

Gods glory, and the *Kings juſt intereſt with a Parliament*; for divide them I can not.

In what a troubled condition I am at home I have ſhewed you; oppoſed and deſerted by all, unable to effect any thing of my ſelf. See now how God works for me, and carries on his own work, for his own glory, as aſſured me he would, that it may be marvelous in my eyes, as well as yours: For to paſs it muſt come, that's the ſeal of my Commiſſion, the time and way is his own ſecret.

What doth the Lord now do, my ſelf being at loſs? Upon the 12 of *September*, to my unpararel comfort, *Oliver Cromwell* doth this work of the Lords; it is poſſible too, when he intends onely to eſtabliſh himſelf. The Lord often makes us to be moſt highly inſtrumental to bring his good pleaſure to paſs, when ſinfully we may intend onely the carrying on of our own unwarrantable,

able, proud, and ambitious end, I know not, but it was ſo here with him, and no otherwayes: but I do know, that in the end, thou *Oliver Cromwel*, ſhalt delight to do the will of thy God and thy King; in the firſt place alſo, not minding thy ſelf, before thy duty performed to them: in which doing thou canſt not fail of being abundantly happy; otherways diſquieted, and miſerable beyond all compare.

The 12 of *September* the Houſe door that's ſhut up, out go all you, or the moſt of you, whoſe froward principal of Presbytery, or other, (call it what you will) is not clear for the glory of God, and Honour of his King, but our Sovereign CHARLES STUART; whoſe power & unqueſtionable right with Parliament *Oliver Cromwell* takes into his own hand, ſuffers it not to come into yours onely, he remembers very well when you formerly forced

forced it from the King into a Parliament onely, where God and our Laws had never placed it. How you abuſed it! Though your pretentions, Oaths, and Votes, at the firſt, were high, deep, and many, to the contrary; all that you might not be diſtruſted; his perſon and his honour alſo you would preſerve; yet ſee, misimployed this Militia you did, and turned it was to the deſtruction of his perſon & honour: the laſt you firſt wounded him in, that you might the better kill him in his body: done it was to the perpetual ſhame of them that did it, profeſs you what you will for *Religion*, *Presbytery*, *Anabaptiſm*, *Independency*, or any thing that is unwarrantable; diſtinctions multiplied with your Novelties and ſucceſſes.

Truely my charitie leads me to believe, there were ſome Gentlemen refuſed to ſettle the Militia in the hands of *Oliver Cromwell*, that it

it might the ſooner return into thoſe hands, which their conſciences are now troubled that they ever forſt it from: which unhappie Act, I am of opinion, firſt ſet us together by the ears, moſt haſtened, and ſo enabled the Contrivers of that unnatural War; which the Lord in mercie hath now put an end to. If ſuch another Vote engage us not afreſh, from returning to which Red ſea of Bloud, good Lord deliver us; as Mr. *Thomas Goodwin* preached, adviſed, and prayed.

But this Militia is now ſafe where it ſhould be, in the hands and power of the beſt Subject, *Oliver Cromwell*, for the warrantable intereſt of the beſt of Kings, his Maſter *Charls Stuart*.

See how the ways of God are paſt finding out! O Lord, never any man loſt by referring all to thy good time, and beſt way. I do not in the leaſt doubt thee *Oliver Crowwell*;

well; I know God hath, or will fit thee for the work, who onely hath thus directed, and over-ruled, that his name may have the glorie, and thy perſon the greater honor; forſaking all on earth for the command of heaven. The intereſt in the Militia is a Crown-Jewel, which God will have thee (*O Cromwell*) not ſuffer to be divided from the Crown, but give it to the ſupply and making of a better than that which bad men have by violence taken and ſhared amongſt the Self-deniers, as they call themſelves: But thou, *Oliver Cromwell*, wilt prove thy ſelf one, they onely promiſed to do what thou canſt not but do; make him a Glorious King; for by thy means God will have it ſo. Diſtruſt him not, you Members, yet diſſenting, who have a clear mind to do the work of the Lord. Obey *God*, and your *King*, with him: Gods Word, and the known Laws of the Land will

will beſt direct in both. Comply with *Oliver Cromwell*, he is for the ſervice of God, and his duty to his Kings juſt intereſt with a Parliament: you underſtand not how highly God will make him ſubſervient to both. My Book is coming to you, to let you know how much we are miſtaken in him, and how tranſcendently much we are for ever obliged to our merciſull God, whoſe work this is alone, to the amazement of the World, both for time and manner, his goodneſs making it marvelous in our eyes.

I could not ſleep the night of that active day the inſtrument for ſubſcription was preſented; God keeping me waking to his glory, and my own content: for as his Gun, and Call, hath ſet me to work at other times, ſo here I roſe and wrote this Letter to *Oliver Cromwell* the very next morning; & becauſe but ſhort, I here give it you, that you may ſee

my actions are all above-bord, and that this work on Earth comes from above in Heaven : to paſs it muſt come, God will have it ſo.

Sr. Yeſterdays actings, laſt nights wakings, and this day God directing hath ſet theſe words upon this paper, for your Lordſhips obſerve.

Prudence it is not, to truſt the *Militia* in thoſe hands, who after they had forced it from whence God Almighty had placed it, (whatſoever they pretended,) uſed it to the diſtroying of him. Sir, you are not of theſe bad men beloved, neither is there clear thoughts in all of them to do good : ſome are not fit to be truſted; Pray God amend them all.

Sr. Part with nothing out of your own power; that is, or may be miſ-inployed, hurt the Church of God, or *Regal* rule. You are of Heaven directed, doubt it not in the leaſt, to be highly ſub-ſervant to both :

both: have courage (Sir,) fear not the leaſt; I know you are hated, and not underſtood by the moſt, who would deſtroy you.

Sr. I had a Book ready to publiſh 20 dayes, or more before the Parliament opened; the higheſt imaginable for your advantage, and effecting what God will have done; by the turning of good men to comply with you in all things, and not to fear any ill, becauſe God is on your ſide.

Sr. All my friends have abandoned me, and money I could not get to Print it, moſt men conceiving this Parliament would ruin you, ſo hang me, if I ſided with you. Thus deſerted and oppoſed by all, I could not get it out; but I ſee God works for me, when man oppoſeth: ſo doth he for you; Go on (Sir,) you are bleſt of Heaven.

Septemb. 13. 1654. *Your moſt faithfulleſt* W. Goſtelow.

This Letter I ſent to that hand I have ſent divers others, which I know are delivered to his Lordſhip, ſo ſure as God is in Heaven, my Commiſſion is from thence; and that the effect will ſhew you all; from thence deputed I am.

And now, you Honourable Members of this Parliament, who may if you will, readily apply your ſelves to be good, juſt, mercifull, and wiſe, live the Honour of our Nation, the beloved of God, of our King, and of all good men: your ſelves may have the Honour to be ſuch a Parliament, ſo wiſe, ſo juſt, ſo well conſtituted, ſo for ever renowned, as thoſe will be, if you ſhould be wanting to your *devoirs*, which is the applying of your ſelves to the extirpation of all villany, and the giving to every men his juſt intereſt, to which ends we have choſen you, and ſhould all pray, that God would ſo of his mercy inable you, by ſuch a

Par-

Parliamẽt our already glorified *King* adviſeth in his laſt words, our now ſo abundantly happy Soveraign his Son, ever to be ruled by: for Parliaments ſo principled would readily apply themſelves to give the King his juſt rights, as truely as they would to every ſubject theirs; which doing, King, people, and Kingdom could not be other than mutually happy and bleſt, living in rules of Juſtice and loving kindneſs, the ſtrongeſt hold-faſts.

And now this thy Call, O Lord, and workings, when my ſelf at my wits end, is like that afforded me of *bring thy Papers and come away*. A deliverance it is, like that of the Apoſtle *Peter*, when the Priſon door was ſet open for him and his Irons fell off; ſo was the effect of that Call, *Come away*, the doors are opened to me the very next day.

But cloſe up my mouth, O Lord, I may not complain, every defer of

mine is as my ſelf ſuſpended for a further good, I know it : thy own time and workings have none like them: Thou wilt make diſcoveries of men, and let us ſee as well, who would be good if there were no law, as who would practice wickedneſs by a law, & doth not God Almighty put us often into his ſive, ſeveral wayes alſo diſcovering the Wheat from the Chaff, pray we muſt, believe we muſt, that all works for the beſt to them that fear God, and patiently abide his good pleaſure. Return I muſt & go on to my former intentions, yet this believe me in, you worthies of Parliament, this inſert was not begot by either of the Protectors two ſpeeches to your good ſelves; for I take God Almighty to witneſs, I had not then read either of them.

Inlarged from Priſon, I gather in all my material papers, as commanded, which were not a few, I now ſee them of very great concern-

ment,

ment, for the carrying on of this work. I believe I wrote in Priſon then twice as much as this Book, and twice over alſo. This Call thus directing, *Come away, bring your Papers, come away*, was certainly of God.

Well; my ſelf gotten out of Priſon, and my Papers gotten into my poſſeſſion, I haſten for *England*, and in *Eaſter* week 1654. came to my own houſe, where I now do, and have reſided twenty years, being in *Broadſtreet*, near the Church, over againſt *Greſham* Colledge, at which Church once (but not long enough) officiated that ſo eminent and renowned Doctor *Oldſworth*: but thank you inviſible Parliament and ſuch Oakes, our then wicked Governours, you ſequeſtred, impriſoned, and deſtroyed him, as you did hundreds and thouſands of others God ſent unto you, of which you were unworthy: but you could not help

it; the *Jews* your brethren did ſo perſecute thoſe ſent unto them; and aud truely you could not but follow the worſt of examples; the beſt are to be conformed to by theſe which are wiſer men; and therefore a true Parliament. You long ſince, as your actions, have been the diſhonour of the *Proteſtant* Religion, and the Nation, all the World over; and future times will never call you a ſober Parliament; but as we deſire not to believe you were *Engliſh* men, ſo well conſtituted Parliaments for time to come will look upon you, as upon *Lots* wife, a laſting monument of her ſhame, for looking towards *Sodom* when God had ſet her face towards ſalvation. But I go on.

SECT. VI.

HAving paſſed a few dayes in my houſe, I could not be in longer quiet, untill I took me a lodging

lodging near Saint *Fame*'s his houſe, attending all opportunities and poſſible means to ſpeak with the *General*: whom not meeting with, I wrote unto him ſeveral times, to give him to underſtand, that I had received of the Lord the moſt conſiderable and higheſt things imaginable, to communicate to his good ſelf, being therein concerned, as much as any, and to whom from priſon in *Youghall* God had pleaſed to ſend me, for that very purpoſe, & therefore beſought him to hear me.

After much attendance, and not a few diſappointments, I had firſt at *White-Hall* the opportunity onely to ſpeak to him, made my ſelf known to him, but he had not the conveniency at that time to hear me in the things I ſo much deſired; yet then told me he would ſpeak with me.

That further opportunity I had not, though continued ſeeking it, and

it, and reminded him by Letters of his promiſe, untill one Saturday in *June*, a little before the death of the *Portugal*, when, and where, it pleaſed Almighty God to afford me a moſt convenient one at *Hampton Court*, and his Lordſhip there pleaſed to hear me out to the full, affording me both his patience and attention too, as I firmly believe. There was preſent Sr. *Gilbert Pickering*, and a Gentleman or two more, whom I knew not; for all which I returned, as in duty Obliged, firſt to God, next to his Lordſhip, all poſſible prayers and humble thanks.

And now leaſt any thing might ſcape his Lordſhips obſerve, which it is poſſible did my recital, he hath this ſecond review of it; but printed more particularly for the World of men in it ſo highly concerned: for I cannot be quiet, untill to them I publiſh it alſo, this being a light not to be hid; the univerſal ſplendor of the

the *Proteſtant* Religion muſt break forth, alſo the obedience of men to the Lord, who I conceive and believe is now coming in mercy, and wayes of making himſelf known to the Chriſtian World, Jews, and Heathen in mercy; but in judgement to others; for the evil doer ſhall not abide in this ſo great and wonderfull a change. On earth whom is the Lord pleaſed to make his Viceroy for rule: his favour and loving kindneſs is the higheſt to our *King*, CHARLS the Second, CHARLS the Great, CHARLS the good, *King* of the whole World: theſe are the words and declared pleaſure of the ever living and our moſt mercifull God, which I dare not conceal, nor longer keep uncommunicated, but muſt publiſh them to all concerned; to have an end of all the Wars in the Chriſtian World, with the reſt in the Propheſie, is certainly conſiderable.

I confeſs, after I had wrote to the *General*, I could not but alſo do ſo to his *Majeſty* my King : the import of both refers onely to my duty, in the diſcharge of which I onely can have quiet. The Original of all Letters to them I have, being to each five, in all ten : in any of them not the leaſt thing adviſed to, but, as I conceive, and ſo believe, the minding both of them to the perform of ſuch their duties, as are moſt acceptable with God Almighty : the one how to rule well, the other ſo to obey : things the moſt to be deſired of good Kings & good Subjects; of which I wiſh the whole world were made up of. I have therefore in the end of the book given two of thoſe Letters to publick view, that at once my inward thoughts may appear, to the excite of walking, as beſt becomes the moſt excellent of Kings ; and the higheſt of Subjects, where the meaneſt alſo have to obſerve,

ſerve, that in fearing God, and honouring their King, they are bleſt here, and ever ſo to be hereafter; omitting it, miſerable to all eternity.

From which ſin of Rebellion, becauſe compared with that of witchcraft, we have good reaſon to pray, *The Lord be pleaſed to deliver us*; eſpecially when covetuouſnes is joyned therewith, the root of all evil ſins, which ſome men therefore will have the World juſtly condemned as a Witch, in the end to be burnt: becauſe it, and its lying vanities hath ſo bewitched us, as to prefer them before the ever living God, and our walking according to his will, revealed in his word: which is to fear *God*, honour the *King*, not to ſide with thoſe, that are given to change; but to keep his Commandments, do the thing that is Juſt, Honourable, and good, that is to all men as we would they ſhould do

unto

unto us. If we will take any thing by violence, let it be the Kingdom of Heaven, which ought to be our *devoir*, not other mens rights, whether of birth, or eſtates; which ought to be our reſtore. Write, O Lord, all theſe things in our hearts, and incline us to keep thy Law, which is the Commandments of God, and not of men.

I have now done referring to all of Dream, and my own Interpretation of that, yet what God was pleaſed to have me obſerve; alſo finiſhed ſome of my Viſions, which refer to this, as I humbly conceive, moſt material; and therein I have obſerved what I could not but obſerve.

For that of Propheſie, truely I believe, I may without any deluſion, or ſpirit of pride, call it the words and good pleaſure of the ever living God: and ſo far am I from believing it to be other, or that it will not

come

come to paſs , that I could not depart *Youghall*, before I had given it under my hand, ſealed with the Coat of the Right Honourable Lord of *Broghill*, and upon my knees delivered it, before no leſs than twenty other Honourable and good witneſſes, that if it came not to paſs they put me to death.

Now that I may not appear other than what I was at that time, to the praiſe and honour of God, well in my ſences ; not mad , but true to what I have received of the Lord ; no impoſtor , nor yet a lying Prophet, or one that would delude by lying vanities, and ſpeak when and what not commiſſioned of the Lord : I do here again confirm, agree unto, and conſent , that if it come not to paſs (the things in the Propheſie I refer to onely, which are of the moſt wonderfull and ſtrangeſt nature, there is the moſt improbability by outward appearance) if theſe come not to paſs

paſs, I ſay, I conſent that you firſt ſhew me to the World from place to place, afflicting my body, and after that burn my book, and by death put an end to my dayes, as I conceive deſervedly I ought to ſuffer, if I ſpeak as from the Lord, when never ſent. For allowance of which, to me it ſeems there is good warrant in that *Deuteronomy*, the eighteenth Chapter, from the twentieth verſe to the end, being the word of God, to which words of God and its interpretation, I refer all I have ſaid and Propheſied, to be tried by, as being the moſt ſure rule, againſt, and contrary to which word of God, no Propheſie, or Prediction of man can ſtand, as I firmly believe: which indeed the Lord *Cromwell* well obſerved to me, when I gave him the knowledge of my Propheſie, by word of mouth. But if this be beſides Scripture, yet not contrary to Scripture, then I ſay, in my Judgement,

ment, it is a work fit for the miſſion of a Prophet, or if it be for further explain of ſome things in Scripture, not untill now, or yet fully revealed, or well underſtood, then alſo hath it warrant: but any new, or giddy Tenets I will never force to my own deſtruction out of this holy word, O Lord; which to do, I believe is the greateſt ſacriledge in the whole world. But willingly I do, as I wiſh all men would refer all to thy moſt holy word, of which, I conceive wiſe men, and the body of that miniſtery, thou haſt ſent into the world, to be the fitteſt Interpreters to our well underſtanding of it: for to and with ſuch thou haſt promiſed to be aſſiſting with thy holy Spirit for their enablement unto the end of the world; and that neither Hell, nor the Devil ſhall ever prevail over or againſt them: And thoſe thus bleſt and ſo ſent, I believe are not the *Pope* nor his *Cardinals*, who for their

own ends make marchandiſe of the Kingdom of Heaven, that they may keep up their own upon earth, ſo do *Schiſmaticks* & others, to the diſhonouring of God, & the ſcandalizing of his *Proteſtant* Religion, which ſhall now flouriſh beyond all compare. But thoſe ſhall ſuddenly fall and melt away, as greater and leſſer ſnow-bals; this is certain.

And now methinks I hear ſome, as I read thoſe did in the firſt of the *Acts* of the Apoſtles, and the ſixth, ask our Lord, *Wilt thou at this time reſtore again the Kingdom?* Truely I know nothing to the contrary, but it will be ſo, if you will but break off from your ſo much beloved, and too long lain in ſins and impieties, it may now preſently be. Certainly there is no better way to haſten its coming, yet the next verſe tells you, *It is not for you to know the times and ſeaſons, which the Father hath put in his own power.* Read it, the caſe there

was

juſt as ours, The Scepter departed from *Judah*, the Government forſt out of the hands of the *Jews*, the people deſire nothing more than the return of it; Nay, the *Apoſtles* themſelves are the Perſons that enquire if it may not be at this time: Yet obſerve our *Lords* anſwer, even to them; *It is not for you to know what the Father hath put in his own power*, for ſhame ſeek the Kingdom of Heaven and its righteouſneſs; which doing, all other things ſhall in due time be given unto you. Your ſelves are the cauſe it is not already come to paſs, by your continuance in ſin.

Suffer me but a few words, and I have done; there is an end you hear of all the Wars in the Chriſtian World; but as yet you ſee it not: God be thanked for what you do ſee, more probability than ever. Is it not very far advanced here on earth? Have we not that already with ſome Nations & People we never had be-

fore, leagues of perpetual peace (as I have heard) and are we not with others in treaty? Nay, very far agreed towards that purpoſe? Who well underſtand the Scriptures know it is very frequently in them uſed: that very expreſſion by the Prophets ſent of God, the preſent tenſe for the future, there is an end, that is, it is ſo decreed in Heaven, and it ſhall be ſo on Earth; it being the ordinary phraſe of the Prophets, by reaſon of the infallible certainty of the events, to ſpeak of things to come, as already paſt; the inſtances are obvious and infinite.

See here another motive to repentance, that you may forthwith reap this ſo great a bleſſing of peace on Earth, that which makes Heaven ſo deſireable and lovely, having in it the bleſſing of peace. And yet will you be mad to go on in ſin, and make the Prophets, ſent to you for amendment of life, mad alſo? as your

your iniquities continued in will do: it did ſo to that good Prophet, *Hoſea* the 9. and the 7. as before.

I haſten to an end; there are 18 *perſons* you read of, that ſhall never dye, but be taken up into the Kingdom of *Jeſus Chriſt*, that never ſhall have end. Theſe are the very words of this the Lords Propheſie, his almighty dictatings; of which words and their ſtrangeneſs, I may ſay, as the prophet *Zacharia* did in a viſion the Lord gave him, referring to the rebuild of his Temple, reſtore of his worſhip, and delight in his ſervice, to which all are enjoyned to be aſſiſting: begging and inviting them, as mine doth, firſt to ſeek the Kingdom of Heaven, his glory, worſhip, and ſervice on earth.

This Prophet *Zacharia*, in the 5. verſe of that 4. Chapter, you may there read, having ſeen that Viſion, was asked by the Angel of the Lord, if he knew what the Viſion ſhewed

him was, he anſwered, no my Lord. A ſecond time he anſwered the very ſame words in the 13 verſe, no my Lord, read on, and you ſhall finde informed he was by the Angel, that Prince and Nobels, the High Prieſt and the other Prieſts under him, are the Perſons the two Olive Trees betoken; and the Candleſticks there lighted, let us ſee the perfection of beauty and brightneſs, the Lord will have to be in his houſe. Certainly where holineſs is commanded, beauty, richneſs, and decency were never forbidden in the houſe of God.

And now to do this, doth not the two green Olive Trees on each ſide drop golden Oil, to carry on the work?

King & Houſe of Peers, Biſhops, Prieſts & Deacons, ſee here all your duties, Prince, Prieſt, & people muſt be aſſiſting with purſe and hand to the rebuild of Gods houſe, for his publick Worſhip and ſervice, which when

when done, nay, doing, obſerve how he bleſſed the Land, never the like before for peace and plenty.

And here learn alſo not to wonder, if I yet know not in what manner to underſtand thoſe words, *they ſhall never die*. There was a time, untill the Angel gave that ſo eminent Prophet to underſtand what himſelf did reply to, he underſtood not. A Propheſie is a wonder ſent to poſterity, leaſt they complain of want of wonders, it is a letter ſealed, and ſent, which to the bearer ſometimes is but Paper, but to the receiver, and opener, is full of power.

To ſuch another *non ultra* was the Prophet *Daniel* brought, in his 12. Chapter and the 8. verſe, where he ſaith, *I heard, but I underſtood not what ſhould be the end of theſe things*, the next verſe tells that Prophet, the words were cloſed up, and ſealed untill the end; the laſt verſe of that Chapter aſſures him he ſhall *ſtand*

in the Lot at the end of the dayes.

A thouſand difficulties might ariſe out of the particularities of ſo ſtrange a meſſage, as all this his Propheſie is; yet obſerve, when things of ſuch nature have been dictated to the moſt bleſſed Saints in holy writ, as *our ever bleſſed Lady*, and others, from theſe we hear of no more objections, no more interrogations. The faithfull heart, when it once hears, or knows the good pleaſure of God Almighty, argues no more, but ſweetly reſts in a quiet expectation, *Behold the ſervant of the Lord, be it unto me according to thy word.* And thus without all ſciſcitation, we are to go blind-fold whither he will lead us. All diſputations with God (after his will known) ariſe from infidelity. Great is the myſtery of Godlineſs, and if we will give nature leave to cavil, we cannot be Chriſtians, as good B. *Hall* obſerves.

Tis true we read in holy Writ, that

that wiſe, valiant, and good Kings, and other perſons of Honour, have been ſo eminently juſt, holy, & communicably good to all here on earth, as of them it is ſaid, *They ſhall not die.* Nay, we ſee their renown lives now: That is the meaning of not dying there in one place, and though to wicked mens ſenſe ſuch Godly perſons ſeem to die; as in the book of Wiſdom the 3 *Ch.* ſecond verſe, yet it did but ſeem to them: ſo dead they are not, their renown ſhall never die.

Again, we read of *Enoch* and *Elias*, thoſe good Prophets, ſo lived they with God, though here on earth, as that he took them to himſelf moſt miraculouſly by tranſlation, never ſuffering them to lie buried in the earth, nor their bodies to return to duſt; whoſe Souls were all heavenly mindedneſs, and converſation ſo continually above, that he took their bodies thither alſo, they did never

never die. Be it in either of theſe two ſenſes, here is as much honour & happineſs, as mortality is capeable of, agreeable to thy word (O Lord) it muſt be, or it can never ſtand, nor as I believe, come to paſs. But my hand is upon my mouth: thy will be done, and by man for ever be thou praiſed, O Lord, and now ſeeing the events of things are the beſt commentaries upon Propheſies, the beſt way for theſe *eighteen perſons* & all others is to walk with God, as *Enoch* did all his dayes on earth, in a Godly ſorrow for ſin, weeping for his own and others; and then taken up into Heaven alſo they may be, as *Enoch* was, who never died, but was tranſlated into the Kingdom of *Jeſus Chriſt*, that never ſhall have end.

You have heard what the Lord is doing. The converſion of the *Jews* and *Heathen* at hand, alſo the downfall of the Church of *Rome*; things mighty,

mighty, ſtrange, and wonderfull, which to paſs he will bring for his own glory, name, and mercies ſake, making theſe things *marvellous in our eyes.* And did he not alſo formerly work wonderfull things, that we Gentiles might be wrought upon, to come into the knowledge of his Law? whoſe fulneſs is now with the *Jews* to come in. The *Heathen*, a people that have not heard of the Scriptures; the *Jews* not believing in the Goſpel: who, although the beloved ſeed of *Abraham*, to whom the promiſe is for converſion, yet an obſtinate, crooked, and wilfull generation. Even to convert *Schiſmaticks*, we may alſo look for ſigns, in, or from Heaven: all whoſe converſion we have little hopes to ſee effected otherwayes than by ſigns & wonders, in, or from Heaven. For this ſixteen hundred years paſt the Goſpel not heard of by the one, not heeded by the other, who remembers

bers not *our ſelves* coſt our Savi-our deer; and many wonders he did before the people would confeſs him the Son of God: in Heaven ſigns, on earth opening the Graves, the dead bodies ſhewing themſelves to thoſe that knew them, himſelf aſcending up into Heaven alſo, in the preſence of many witneſſes need of all for converſion, I have done.

But remember, Reader, and all you that hear of what the Lord is doing, and bringing by his Almighty power, of his good will, to paſs in the World, for the honour of his name and this profeſſed *Proteſtant* Religion and good of ſuch as fear him. Take warning, go not on in your ſins, break off by ſpeedy and unfeigned repentance, and practice you, as well as invite others, to a more holy obedience than ever; leaſt that when God giveth deliverance to his Church and people, you be found to be of the number of his ad-

ver-

verſaries, to whom he renders vengeance at the ſame time; Remember I have warned you; and believe me alſo, I could not have any quiet, untill I had done ſo. Thus in all ages God hath ſent his Prophets to forewarn, before he conſume a people, or in mercy deliver them. I have done my duty, do you yours, repent and live. The number was but few I told you, though all that were then in being, who when they ſaw this *Crown* in heaven, worſhipped God, and ſaid, *This is of Heaven, we will follow it.* Which when done, with my ſelf, hear we did pleaſant ſounds in Heaven, and ſaw the earth ſhine with plenty, amongſt men good will, all praiſing God, and participating thoſe bleſſings; I once more tell you they were but a ſmall number; make haſte, be you of it.

Before judgement is gone out, repentance is ſeaſonable; but you may cry to late. From this *Citie* was the King-

Kingdom fyreed, let O Lord, if it be thy good pleaſure, the inhabitants tears and thy mercy ſpare it from an heap of ruin: a City that hath been, and yet is the harlot, mother of Baſtard conceptions, and prodigious births; confuſion ſhe hath brought forth, that hath filled the world and land, to her diſhonour, with God and men. Spare us, O Lord, we beſeech thee, and have mercy upon us, even upon us alſo, thy moſt unworthy ſervants.

Here I have ended, but becauſe God hath, as I formerly obſerved to you, of his wiſe delay, ſuſpended the publiſhing of this book, for his own time, which certainly is the beſt and fitteſt, as alſo that my Dependency on him may be the more, as his mercies the greater when deliverance afforded us; I muſt yet a little go on; and one inſert more be pleaſed to allow me, it being for the General good. Let me there-

fore

fore preſent your eye, and entertain your ear, as of Gods mercy he hath done mine, for your benefit upon the day and night of the 5. of *November* laſt, being our Lords day, on which we did commemorate Gods deliverance afforded us from the *Gun-powder Treaſon* I dare not but do it, mark it, it is conſiderable, & of the Lord himſelf, being the Lord of Hoſts, who hath delivered us, doth deliver us, and will deliver us: all good grounds to truſt him, and a ſet Text of Scripture it is for that day to be Treated on.

A good Act of Parliament we have, for the thankfull and perpetual commemoration of that ſo great a mercy, that God was pleaſed then and ſo to deliver, Our, ſo good, ſo wiſe, ſo well-accompliſhed King and his poſterity, to ſit upon his Throne, and to ſway the Scepter of theſe Kingdoms for ever, as we ſee God hath now ſo appointed, whoſe ways

ways admit of no variation, or ſhadow of turning.

Deliver he did, we ſee, the houſe of *Peers*, and *Perſons* of Honour, in duty waiting upon their *King*. Deliver he did the wiſe and learned *Authors* of the *Proteſtant* Church and Religion: with them alſo the *Judges*, both together the beſt interpreters of his word and his Laws. Deliver he did alſo thoſe *Worthies* of the houſe of *Commons*, called thither by their *King*, and ſent thither by the wiſe, obedient, and then quiet people of the land who were: and becauſe ſo, ſhared in that deliverance, and long enjoyed they and we the Bleſſings that ſucceeded of peace, order, riches, beauty, in Religious worſhip of God Almighty, in his Churches, to the wonder, as well as to the envie of the world. Here was a Parliament of Gods and good mens choiſe and bleſſing, For Majeſty and Honour well met together.

ther. And this, when ſo, he delivers from that horrid & unparrall'd Treaſon, until thoſe times, the like not hea'd of. And what to do I beſeech you, but to let us ſee how precious in his ſight we are, when met together as thoſe, to fear God, honour our *King*, love brotherly love, all applying our ſelves to live and do according to his will revealed in his word and our known Laws, the onely rule we ſhould go by, and conform unto; applying our ſelves to theſe, not to our own willdered thoughts, for confuſion, covetuouſneſs. rebellion, irreligion, murder of thoſe people, whoſe perſons, peace, and propriety we come to preſerve and maintain: not for our ſelf ends, to kill that we may divide the ſpoil. Something like him I have heard of in the Church of *Rome*. who upon the words ſpoken in a viſion to the Apoſtle S. *Peter*, *Ariſe*, *kill and eat*, all things are now *Common*, to

pleaſe the then *Pope* of *Rome*, at difference with the *Venetians*, gave this gloſs upon that Text, that is, ſaith he, your *Holineſs* may make War with the *Venetians*, kill them, and devour their eſtates: up and do it, ariſe, take, kill, and feed upon them. Thus his *unholineſs* & ſuitable Clergy force miſ-interpretations of holy Writ to their own and others deſtruction, *Peter's* ſucceſſors they pretend to be, and in the worſt of things they certainly follow him, nay, exceed him: draw their ſword they do, cut not off the ear onely with *Peter*, but the heads of Kings and Potentates, which wicked action our Lord reproves, healing the perſon wounded when but an ear, to let us ſee his Kingdom was not to be carried on by the ſword, and ſhew us he doth he had no need of a fighting Clergy, he made no Apoſtle to offer violence, no Biſhop in Buff with back-ſword to help on with

Pres-

Presbytery, no Prieſt, or Deacon to kill and ſupplant, that he might get his more pious, and therefore more peaceable brothers living; becauſe it is better than his own, which when he hath by violence gotten, he inricheth himſelf, but ſtarves, or poyſons thoſe he pretended to feed better, and do more good for both in body and ſoul.

No, theſe are not the men fit to build God a Church, he needs no ſuch hackers, or hewers in Field, or Pulpit, ſuch furious fighters, and raſh zealous Clergy: Go on to imitate *Peter* further, the very next apprehenſion of danger, they deny their Lord and Saviour, forſwearing him alſo, if once in cuſtody, or times of perſecution come upon them, then they are *Sidonians*, or *Samaritanes*, no more *Jews*, and they have a Temple not yet dedicated to any God, which you their profitable maſter, ſo they get by you, ſhall call

them and it what you pleaſe, for they are reſolved to ſide with the ſeeming ſtrongeſt, & to get by ſo doing, *Cura Romana non capit ovem ſine lana.*

Oh! and have not we ſuch *Peters*, if but one, too many, but the more the pitie, well, I have ſhewed you what thoſe furious *boote feux* have done, ſet us and the Chriſtian World on fire; I would to God I could ſhew you them imitating that bleſſed ſaint *Peter* repenting; which would be not onely ours, the Churches, and their own rejoycing, at the converſion of ſuch ſinners there is joy in Heaven; and though by words & actions miſunderſtood, they have engaged us with, *Curſe ye Meros* ſo carried on the cauſe falſly, perſwading they are the Lords Battels, outward ſucceſs going on that ſide; what will become of a Church, whoſe depraved judgements, corrupt head, and rotten Members are thus ill principled? this Propheſie tells

tells you: They, the Church of *Rome* and their Factors ſhall fall: & what is become of ſuch a Parliament, or Parliaments, who have been ſo principled your ſelves ſee; gone out they are, like a ſnuf of the worſt lights, & left a ſtinck behinde them whereas the memory of the juſt, and good, God imbalms for our imitation, and is not ſpoken of, nor remembred otherwayes than moſt odoriferouſly, even as the ſweet Oyl poured on our Saviour, leaving a perpetual renown in all ages of ſweetneſs, and goodneſs, to the immortal honour of that Saint that did it, as in *Matthew* the 26 verſ. 13. whoſe memorial for good works ſhall never die, but ſtill lives, and ſhall for ever.

Well; that day the 5 of *November*, you ſee is properly due for thanks to Gods delivering a Parliament made up of King, Lords, and Commons: Let no man therefore dare to have thoughts of promoting

any other, but ſuch a one; except it be by praying to God, and patiently waiting his good pleaſure, humbly, and fervently praying that theſe worthy *Gentlemen* and *Protector*, now met in Council for the general good, who cannot but know and finde themſelves imperfect, without the better parts of the *body* of a Parliament, whilſt themſelves are leſs profitable Members than they might be, to Gods glory, Religions luſter, the Kingdoms ſtrength and peace, alſo the peoples rejoycing; Let us not ceaſe to pray,(I ſay,)that they forthwith apply themſelves to be ſo compleated as may beſt pleaſe God,and be moſt warrantable by the Laws of this Land,which ought not to be broken through, nor can they be nulled, but by the powers that quallified them to become binding: They are the very words, (I heard themſelves obſerve) upon the Tryal of the

the Earl of *Straford*, when proceeded againſt for making his paper-warrants, or meſſengers of force to out-value, being ſent out againſt any ſubject, the then Laws eſtabliſhed: which had their ſtamp put upon them, and onely made currant by the aſſent of the Crown, the conſent of the Houſe of Peers, and allowance of the Houſe of Commons all proceedings in any other caſe, pretend what they will, it was Treaſon. Law I have not, I confeſs my ignorance, thoſe Gentlemen certainly knew this to be Law, and gave it ſo there, but good conſcience I am ſure I have, and ought to have, there ought not to be faſt and looſe when we pleaſe, that we may the better practice wickedneſs by a Law of our own making: thus we ſtrengthen our ſelves, and would be exempt from puniſhment when we do amiſs, reſolving to live according to the liberty we pleaſe to take, in the faireſt

paſtures of other mens demeans and birth-rights, making our fences to others every way offenſive, but for our ſelf as much ſecurity as knavery can contrive, & violence maintain. Now if they will have us keep this 5 of *November*, as moſt commendable it is we ſhould to Gods glorie and our thankfull rememberance; let them alſo keep us up ſuch a Parliament, and warrantable Laws as God in mercy then delivered and continued us, if they will not, then I adviſe to appoint another day, that all thoſe may meet, who with the Devil, Jeſuits, and Sons of Rebellion, Sectaries, or others, call them what you will, all who have made their wicked plots take by ſeeming righteouſneſs, onely pretenſions to reform Religion, amend the Laws and circumciſe ſuperfluous things, as evil counſellors, or known offenders: yet have blown up, rooted out and for ever deſtroyed, as much as in them

them lay, Kings, Religion, Liberty, the peace and honour of this Nation; let the lovers of thoſe confuſions meet in a thankſgiving to their God for their ſucceſſes alſo, and let us ſee who they are, and then *if God be the Lord, ſerve him, if Baal, ſerve him,* for we may not longer halt in things of God and Religion, declare your ſelves you wicked ones, be no longer Hypocrites and evil doers, the Devil hath helped you to do that above ground, in the ſhape of an Angel of light, that he could not effect under ground by powder, and your younger brothers, the Jeſuits: I have heard of thoſe that have arrived at their wicked ends and purpoſes by more bloud-ſhed than you, but never of any that came to them by more Perjury & Hypocriſie, than thoſe that were not long ſince our Egyptian Tax-maſters, the ſcandal of the Proteſtant Religion, and diſhonour of our Nation.

Re-

Remember, I have adviſed you to repent and do your *firſt and beſt works*, *from whence you are fallen*, or elſe know *your judgement ſleeps not*, a day, a night, a moment will do it, the Sun roſe and ſhined gloriouſly that very day, the evening whereof would have ſhewed you *Sodom*, *Gomorrah*, & her neighbour fornicating Cities all in aſhes: *Thou Fool*, *this night ſhall thy Soul be taken from thee*, & as in the 12 of *Acts*, verſ. 23. *on a ſudden in a moment the Angel of the Lord ſmote* Herod, *and he was eaten up of Worms*: who knows not that in the twinkling of a eye we ſhall be changed, and our Saviour comes to ſome, ſurprizing them as a thief in the dead of night and ſleep of ſin? I before ſhewed you your general condition from whence Gods Thunder onely can awake, but I would not end in a judgement, the Lord knows my heart, I pray for all your amendments and happineſs, not a

Scotch

Scotch prayer for all your Gueds, but that you may repent and live. Now give me leave to preſent your eye with what God did mine that laſt Sunday night, being *Gun-powder Treaſon*, having that day received the moſt bleſſed Communion of the body and bloud of our Lord, beſeeching him for patience, that I might bear his Croſs, which indeed was caſt upon me the Saturday and Sunday night, of that very day, juſt as my *Goaler* did at *Youghall*, ſo here called I am Seducer, falſe Prophet, deluded, not ſent of God, fooliſh babbler, and worſe: See how doth God comfort me, when man thus miſuſeth me, juſt as when my *Goaler* ſo abuſed me, and took my bedding from under me, and locked me up, then the Lord, that very night, afforded me deliverance and comfort by his Viſion and call; *Come away, bring thy writings, come away*; and I did ſo; for this his Call opened the

the Priſon doors to me; ſo here that very night for my conſolation, the Lord ſhewed me very ſtrange appearances in Heaven for beauty and curious works, as firſt a vail, or covering, which, after I had well obſerved, paſſed away, then the Heavens forthwith opened, and there did I ſee one, who was juſt for favour as our Lord is in his general Pictures Portraited and repreſented to us; which ſight raviſhed my Soul, and brought from me this expreſſion: O it is the coming of the Son of Man for the converſion of ſinners; forthwith a vail came over me, that I could ſee no longer into the Heavens: I then run and haſted to get from under that vail, that I might again look up where I was, ſo much raviſhed above in the Heavens, ſo preſſing forward that I might get from under the vail; and ſo I was taken from the ground, and ſo moved untill I came beyond the vail, which

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impeded my ſight, being got from under it I looked up again into Heaven, where I ſaw what I cannot utter or ſet out unto you.

Help me, O Lord, my ſoul is too narrow to expreſs that glory and raviſhment thou ſhewedſt me there and then: the Heavens yet opening I ſaw a beautifull place much about the bigneſs of a quadrangle of a Colledge, and in ſuch a figure alſo, within which ſate ſome four and twenty perſons, all in order as being in four ſtraight lines from ſide to ſide, ſo adorning the whole: they were all arrayed in long white robes, richly Crowned they were, and he that ſate in the middeſt the richeſt, on each hand of him ſate alſo one very richly arrayed and Crowned; all of them in order and beauty beyond any expreſſion. I was given to underſtand it was the coming of the Son of man, I can ſay no more, onely tell you what it was not,

there

there was in it no disagreeing, no confusion, no striving for priority, no supplanting of one the other, all obedience, all beauty, all holiness, every one continuing in his own station, lovely throughout beyond all compare or expression; certainly it was to let me see that at hand his coming is for the conversion of sinners, if they would but get themselves in readiness to receive and meet him with prepared hearts, he would come and dwell with them in beauty and holiness for our amendment, or else take them to himself, unto either of which happy conditions, O Lord, fit us and we shall be fitted: I end, believing God hath now made this book fit for the press and you: Observe to amendment of life.

Help out, O Lord, with the book, and into thy favourable loving kindness the sons of men: this day is the first leaf of this book Printed,

to finiſh which, if thou help not, O Lord I cannot give it birth; I have not this day on penny in the world, yet I doubt not by thy providence this very day to carry on thy work, this book, nor thy power and loving kindneſs to effect the whole Propheſie in it contained.

And now, O Lord, be thou pleaſed to help ſo thy moſt unworthy ſervant, and carry on this thy great work, ſtrange and mighty to thy own glorie, and good of all men, as I ſet forth the truth of all, and deſire from the bottom of my heart, that thou, O Lord, mayeſt have the glory of all, and we men the comfort: O Lord, I may not doubt thou wilt do it, for thy glory, mercy, and name ſake; I ſee it already done, as thou haſt promiſed; though it be thus ſtrange, yet it is thy work and thou wilt do it, that it may become marvellous in our eyes.

Thus I end in the very words, which

which ends my own Commiſſion: in truth alſo be pleaſed, O Lord, to help all men of thy goodneſs, as thy moſt indeared, yet unworthy ſervant

Walter Goſtelow.

From my Houſe the 10 of Novemb. 1654.

A POST-SCRIPT, Clearing the Author from Guilt of Pride, or Falſhood.

WHat! my Book conceived in ſin, and before born or come into the World, but five ſheets out, and in three of them ſhall I be ſuſpected to be guilty of pride and falſehood? Certainly I will beſtir my ſelf, the rather, becauſe a wiſe and good

good man tells me he fears the good intented to Gods glory, Religious luſter, and the Kings intereſt will all ſuffer in the publiſhing of it; and upon theſe grounds he perſwaded me to deſiſt from Printing, which I can no more refuſe to do, than I can to breath & live: what ſhall I wound any of theſe in the leaſt? Three things as precious to me, as had I ten thouſand lives they ſhould all not come into the ſcale with one of them?

Moreover, I have preſented it in my intentions to the Lord Protector for his protection and defence, and ſhall I not preſent it innocent? I know him ſet up to be a terrour to the evil doer and deceitfull man, but to calumniated, injuriouſly oppreſſed, honeſt and innocent men a Protector, and comfortable Defender: with all reverence and humility be it ſpoken, thy glory, O Lord, ſhall have the praiſe of this happy Poſt-ſcript. I know it is for a far-

ther good to me, as well as for the worlds clearer ſatisfactions: by ſuch ſeeming oppoſitions and wiſe delays hath thy Providence reſerved it, and me in the fitteſt time to become publick, and for the fulleſt diſcovery of truth, it is now made much longer than formerly intended, that all things, time and circumſtances may be fully examined, and clearly inquired into, if there may, or can be made appear any ground for ſuſpected deluſion, or viſible falſhood. I fear neither, the charge, as Gunpowder makes a noiſe, but you ſhall quickly ſee it turned into ſmoke and and vaniſh.

I am to demonſtrate unto you why I ſhould not juſtly be condemned of pride for theſe words in the 55 page, *O Lord let the World, [as I do,] ſtand amazed, love thee, and fear thee for ever*, what! Arguments of innocency brought to convince of evil? be pleaſed to look back but two pages,

the

the 53. and ſo on you have the reaſon of thoſe words. God of his providence guiding me, at that very time to ſo full a Scripture, which I there obſerved for my confirmation, in that my over-ruled deportment of falling upon my face; Haveing read that portion of Scripture, not till then known to me, 7 months after done; and my ſelf then penning what I there Printed, I could not but in a thankfull obedience, with all poſſible humility in my private Chamber fall upon the ground, and praiſe the Lord for it: I beſeech you let it not be laid to my charge as pride, be pleaſed to read it rather, *O Lord, let the whole World, [as we all ſhould do,] ſtand amazed at thy goodneſs, therefore praiſe and love thee for ever.* This will take me in, and I have what I intended there.

The next is in the 56 page, where I ſay, *I expected more alteration al-*

ready than I have yet ſeen; and believe I did the Summer paſt, would have made the certain things to come to paſs, much more apparent before now than they yet are. Here confeſſing my ſelf miſtaken is inferred, I clearly demonſtrate that ſent of God as one of his Prophets, I cannot be; for they are alwayes guided in words of truth and certainty.

I could refer you to what follows, and faſten this yet non-accompliſhment upon your ſelves, by reaſon of your continuance in ſins and impieties, and well might too, but apply I will my ſelf to ſatisfie reaſonable men in all poſſible wayes and things; yet obſerve, before I end that very Section in the two laſt pages of it, 68 and 69. you ſhall there read that *I being brought from what I had of Viſion, dream, or my own dictates*, there is the cauſe of thoſe words to that which is certainly Propheſie immediately following,

and

and the words of God , by which onely I abide as infallably true , and will come to paſs: going on you may there ſee the Scripture quoted, *What is the reſt but as Chaff to Wheat , whether Dream, Viſion, or Dictate*: by that Propheſie I will abide whileſt I am in this World, yea, O Lord, though men attempt to kill me , I will yet truſt in thee. So that all conſidered, I doubt not but to be cleared in ſober mens judgements.

Next in page 63 I there tell you, you are unworthy of a man ſent unto you; your eyes have ſeen what *Ariſe Evans* ſaid already fulfilled, and this methinks might free me from this cavil , together with the known hard meaſure , as impriſonment and affronts late times have put upon him; whileſt the good man (other I can not call him) hath for your good indured ſo much, and almoſt worn himſelf out , that you might turn and live : yet him you

aſperſe; Too many of you miſcalling him Mad, Fooliſh, Babbling miſtaken fellow. I confeſs I knew him not untill my return from *Ireland*, many times I viſited him, and he me, when I lodged at Saint *Jameſes* upon this imploy, waiting for the Protector, I ſtill reſerved my ſelf in all things, of what I have here Printed.

Curious I was to know the manner of things coming ſo to his obſerve, the times alſo, his Government I enquired after, looked into him as narrowly as I could, obſerved the effects and fulfill of things Predicted, and what more I could think on, ſtill reſerving my ſelf, having underſtood the manner, and in particular his alwayes being directed to the word of God, in conformity to that his word, adviſing all men to turn from ſin, that God might return in mercy: I could not but conclude him ſent of God for that very

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imploy, if this be to be deceived, then am I alſo? but I ſuſpect it not in the leaſt; he is for the rebuild of Gods Houſe, the reſtore of his Miniſters and Worſhip, the invite-home of the King, a far greater rule given to him of God, than to any of his Predeceſſors, alſo the converſion of the *Jews*, and the ſpreading of the Proteſtant Religion, to which purpoſe and ſpeedier invite of him home, *Oliver Cromwell* ſhall be highly ſubſervient: when done, the Land and people bleſt. This being his principles in all this, and more, he is in the right, and ſent of God he is, I will not cry any of you mercy, for what I have ſaid of him it is too little, he deſerves more, he will go for a man ſent of God, of whom you are unworthy, whoſe good admonitions you ſeem to contemn, as you have done his perſon: but mark the end of that man, it will be happines, I ſuſpect yours: me thinks I can right

him in what you ſo much ſlight him, it is now come to my minde, he told you the King ſhould be reſtored by *May* laſt, as you ſay, obſerve now upon the 3 *January*, 3 Moneths before that *May*, I tell you from God, he is, and ſhall be here Crowned King of *England*, *Scotland*, *France*, and *Ireland*, Defender of the faith, in Heaven its done, and ſo I proclaimed him on the 12 of *January* 1653. In the Church of *Youghall* as commanded of God.

Now to us he is come, I ſee him already come, ſo might you alſo, but that you have neither faith nor good works, in my laſt letter, at the opening of this Parliament, I wrot to the King theſe very words. Sir, I ſee you already come to your crown and dignity, onely I do not ſenſibly touch you, but reſtor'd you are. Sr. do but ſtand ſtill a little put all iniquity from your heart, believe in God, and your ſelf with others ſhall ſee it

ſo,

ſo ſuddenly, God will have it ſo, you may not doubt it.

The next and laſt alſo, I hope, I am ſure the greateſt, to give ſatisfaction to is how I dare be ſo proud as to ſtile my ſelf ſo often a Prophet, nay, a great Prophet alſo.

Here, O Lord, in all poſsible humility of ſoul and body, I do acknowledge my ſelf to be the moſt unworthieſt of the Sons of men, and well know that of merit there is not any thing on this ſide Hell, but it is too good for me, beſeech thee onely, O Lord, I do for thy Almighty guidance and deliverance herein; thou canſt do it, and make this word good, and I know wilt of thy mercy: thy honour being at ſtake, I dare not doubt thy power, nor diſtruſt thy loving kindneſs, who hath aſſured, that I ſhould by thy enablements grow from ſtrength to ſtrength, until I arrived at perfect Peace in Sion: *it is the introduction to thy commiſſion given me for my conſolation*

and

and inablement in this thy imploys.

. Yet I will give you ſome reaſons to beget belief in you alſo, and true ones too, or elſe may the ground open and ſwallow me, if I be guilty of any conſpiracy, and Hell for ever continue me, if in this, I am rebellious againſt thee my God: it is the black portion of falſe Prophets, & may it be mine alſo,& that quickly too, if I have any Commiſſion for this but thine, or any aim more than thy glory: the reaſons of my belief I will give you truly, and as they fell out, ſome of which I formerly concealed in modeſty, becauſe they referred ſo much to my own honour, yet I now ſee when calumniated I am, and ſuſpected of pride, God clears me, and more than recompences me, he will now give Honour to me and mine, yea, ſuch Honour, as I was never,in the leaſt, worthy of.

Reaſon 1. VVhen I was the ſecond

ſecond time before the Lord of *Broghall*, in the preſence of thoſe perſons of Honour deſired, declaring the viſion of the fire that fell down from Heaven upon me in my bed, and the man ſent of God called me three times by my name, *Walter Goſtelow*, asked me if I did ſee the fire that came down from Heaven, which I replyed to as you there may read, yea, I did then I ſay, that ſecond time being before his Lordſhip and thoſe preſent, declaring that and others of my viſions and revelations, in particular one that related to my Eldeſt Son *Richard Goſtelow*, theſe words laſt of all on a ſudden came from me. His Father is a Prophet, and his Fathers Father was a Prophet: aſtoniſhed I was, my very next action amazeth me alſo: ſpeaking to the Lady *Elizabeth Boyl* appointed of God, Wife to our King CHARLES STUART when I come to tell that Lady ſo, I am thrown

thrown upon my face, thus overruled I was in theſe two actions of words and demenor, any reaſon for theſe two proceedings I cannot give neither of them having ever been in my thoughts or purpoſe, but when done, to none preſent more ſtrange than to my ſelf. Now mark Gods providence, as in the book you have it, he guideth me to a Scripture, there obſerved to you, for the ſo falling upon my face, gives me ſatisfaction for my ſo doing: for the other of words I promiſe ſatisfaction: but firſt obſerve.

That a ſecond time in the dictate of Gods Propheſie which I ſtand to and will never alter or abate one word upon my life, there in the end of that Propheſie theſe words are, *pronounce this houſe a bleſſed houſe, and this Chamber ſhall for ever be called the Chamber of the great Prophet*, for that ſecond time *Prophet* ſpoken by me, as for all the words there,

there, I can give no reaſon but over-ruled providence, it was no pride, no imagination, no, it was Gods pleaſure, and his will and promiſe by me to be declared to all people, and it was no more what I fancied, or would have come to paſs than I wiſhed well to *Olliver Cromwel*, who is in that Propheſie and happy alſo a man I hated to the utmoſt, till God then, as before, reproved me, do you tell me off fancy you talke fooliſhly, I believe the Propheſie, and I pray for O *Cromwell* the Propheſie is Gods, the duty is mine and all yours, God hath or will change O *Cromwel* to his own glory, and your amazement, as well as mine, he hath aſſured it me, and I do you, take it for Propheſie, I do.

The third time *Prophet* is after dictated, as ſoon as light appeared, I roſe, before I dreſſed my ſelf I write, that upon the 12 of *January*, in the Church of *Youghall*, a man ſent

ſent of God for that very imploy, *A Prophet*, *his name Walter Goſtelow*, will that day in that Church, after Sermon tell you the things God will bring to paſs for his glory, mercy, and name ſake, making them marvellous in our eyes. For this third time *Prophet*, I can give you no reaſon, but over-ruled Providence, juſt as in that writing I could write *Oliver Cromwell* by no other dignity, or cogniſance, than the General of all the *Engliſh* Forces, as you may there read, ſo here you have to obſerve the word *Prophet*, ſpoken before the Propheſie, ſpoken in the Propheſie, and wrote after the Propheſie, in all over-ruled I knew not of it untill done. Yet further obſerve that in the dictate of Propheſie, the *Iriſh* are not to be tranſplanted, fulfilled that is for your ſatisfaction; the time for their tranſplanting by Act was *May* laſt, I am aſhamed, I will not call it an Act of Parliament, it was ſo con-

trary

trary to Gods good pleaſure, or brotherly compaſſion, to ſweep all, that they might have all, therefore tranſplanted they are not, *May* is paſt; tranſplanted they ſhall not be, upon this I will put it, burn me if they be. God hath altered that unmercifull decree, ſcattering thoſe that made it, given theſe poor Subjects & us better Law-makers, more mercifull men in the room of them, who, having God before their eies, for their ſo doing, have learnt. *Be ye alſo mercifull, as your Heavenly Father is mercifull.* Such as theſe ſhall hereafter ſit at Helm, and ſway the Scepter of theſe three Kingdoms, juſt and mercifull men ſent of the omnipotent and mercifull God.

In the Propheſie written, the ſign there given me, which I was alſo over-ruled to write, as well as the name *Prophet*, is made good to me, fulfilled that is alſo, honourable witneſſes I have enough to prove

prove both, for times, perſons, and place.

There is ſome ground for further proof, which I cannot wholy paſs over, nor decline the giving it to your conſideration, juſt as it was given to my ſelf, being put upon all poſſible proof, one night forthwith after Mr. *Barrel* the Merchant, and *John Merrick* came up into my Chamber, and began thus with me, Mr. *Goſtelow* here is happened below a thing that very much amazeth us,& ſome others. I asked what is it? we are amazed we wonder at it, ſay they, ſpeak, what is it.

The little Childe, ſay they, that came from the *Iriſh* Nurſes, to which the widdow *Merrick* is Granmother, and Mr. *Landey* Merchant her Son in Law, Father, That Child you know is very weak, & can hardly ſpeak any thing, what it learned at Nurſe is *Iriſh*, we were ſpeaking below to the Childe, and asking it ſome-

ſome things in *Engliſh*, amongſt others, what you were, the Childe replied twice what we underſtood not, at laſt plainly in *Engliſh*, a Prophet, this they admiring, came up to me then in bed, and tell me: you have the men, the matter, and their reſidence: if this be ſo, God hath ſent me one witneſs more out of the mouth of this Babe.

Out of all which give me leave to obſerve to you, for I do it with all the humility that is imaginable in the World, but do it I muſt, I ſee Gods glory is at ſtake, and ſo alſo your and my well being, for turning from ſin to amendment of life, that we may repent & do the firſt works, ſo for ever live bleſſed and happy; God hath here ſent me a Scripture this laſt Sunday out of the Pulpit, and the mouth too of one of his Miniſters, ſo full is it to give you and me ſatisfaction for this word *Prophet*, my over-ruled ſpeaking and

writing of it, that it is to me as ſatisfactory, and as full of Conſolation, as the other Scripture his Providence guided me to, for the proof of my over-ruled deportment, in falling down upon my face; and becauſe ſo very full, I will give it you in the very words, as I had done that, and let me tell you, the Lord Protector did obſerve part of this Scripture to me, when I imparted theſe things to him, who then well adviſed me to fear God, and walk in his wayes in all humility, and for theſe things, which were ſo very ſtrange, if to his glory, good pleaſure and his Propheſie, he would bring them to paſs, not being contrary to Scriptures, though ſpoken out of my mouth: as it came happily then from him, ſo now alſo from a worthy Gentleman Preaching, God never yet left me in my greateſt ſtraights. You have the words in the ſecond Epiſtle of S. *Peter*, the firſt Chapter and the laſt verſe.

verſe. For *the Propheſies came not in old times by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt*, and I am ſure they wrote ſo alſo, but that this be not laid to my charge, as the greateſt pride of all, yet ſpoken, or aſſerted by me; I beſeech you pray for me to this purpoſe, for I am bold to tell you my heart is fixed, O Lord, my heart is fixed uprightly and ſincerely to keep thy Law, to love and ſerve thee above all things in the World; but for any ſanctity, merit, or righteouſneſs in me, O Lord, which is not thy onely grace of good will, I abominate and diſown it for ever: pray for me, I beſeech you, that in all the inundations of evil I may be preſerved by the loving kindneſs of the Lord, and that in all the mutations of this World, whatſoever God would be pleaſed to make me, and that I may be ſo ever found, the moſt humble, lowly,

penitent, juſt, wiſe, mercifull, meek, patient, faithfull ſervant of our Lord and God, and King my Maſter; O Lord, I love thy Houſe, Worſhip and Service, and place were thy Honour dwels; be it in thy Temple, or in man that delights to do thy will, which is to fear God, & honour the King. I am unworthy, O Lord, yea, O Lord, I am unworthy and altogether unfit, but thy wayes, O God, are paſt finding out, who dares aſſume the name of a Prophet, not I, O Lord, let me rather from my Soul chuſe to die than live a falſe one, which is to be a Son of *Belial*, and accurſed for ever.

But doth it not manifeſtly appear a delation, having then alſo ſaid my Sons Fathers Father was a Prophet, to this I am yet a debtor to ſay what I can.

My Father Mr. *Richard Goſtelow*, lived and died, where I was born, in *Preſcot-houſe*, a place antiently known

known (in my memory) it had groves and good walks about it, ſome religious houſe I conceive it to have been, an Altar and Chappel I have known in it, the Parriſh is *Croppredy* in *Oxford ſhire*, ſcituate ſome three miles from *Bambury*. My Elder brother, bearing his name, now lives in it, but truly I never knew my Father to have any the leaſt repute to be a Prophet; a very general repute he had to be an honeſt, juſt and charitable man, ſo had alſo his three brothers, which I well knew: but ſeeing the glory of God and my own reputation is to be ſpoken too, and my ſelf neceſſitated to defend both in all poſſible I can, Give me leave to preſent you in what things he was like a Prophet, and this the Countrey well knew of him. He was a lover of Gods houſe, Worſhip and Miniſters; further he married a ſecond Wife, with whom he had a very conſiderable eſtate

when himſelf in debt, her eſtate he imployed and put out in his own name, yet moſt juſtly gave her the procedes of it, and when he dyed, left her near four times as much as he left to all his children, which were then nine, yet ſhe had no childe by her former husband nor him, hardly any kindred had ſhe known to my Father: this he did in good conſcience, I will next ſhew you how he was merciſull and patient, remitting very high injuries and bearing his Croſs. It falls out often that the richeſt Wives are not the beſt, I have heard him traduced, reproached, contumelioufly uſed and more of ſuch dirt thrown at him, from a perſon, that of all others ſhould not have done it in wiſdom or duty. Yet he hath born it not provoking again, Nay, at that very time he hath taken me apart, and commanded me to pray for that very party, always to be obedient to her in good ob-

obſervance of her, telling me it was the Croſs God had ſent him, and his duty it was to make the beſt uſe of it, though others curſe, yet let us bleſs and pray: next he was eminently known to be charitable and full of compaſſion, to the poor he often gave fleſh, bread, and corn, his man, I know, he ſent amongſt them to diſtribute; mony ſeveral times, me he hath ſent alſo in one hand a note to whom to give, in the other hand a purſe of money, to one a ſhilling, to others more, to ſome two as he judged their neceſſity; diſtributing at good times as *Chriſtmas* & others bountifully. But what is all this to a Prophet, I will come a little nearer, often it fell out that the continual dropping within dores drove him to ſeek his quiet without dores, and when gotten into his private walks, he would pray and weep; long alſo as well as frequently would he do thus. I but what is this to prove

him

him a Prophet? I will come a little nearer to you as he came nearer his end. A mild & ſlow way of dying he had, in which gentle ſickneſs he wept much, but withal declared himſelf it was not that he was affraid to dye, his tears were occaſioned by the over-joy he had that he was going to ſo wholy a God, to ſo merciful a *Jeſus*, to ſuch bleſſed company, and to ſo glorious a place, all this told me and you, proves him not a Prophet, which I have pronounced him: I am coming a little nearer to you, my ſelf Prentiſe at *London* when he was thus drawing towards his end, he was pleaſed to ſend me a little money, with it a letter, having a great deal of good counſel in it, well minding me of my condition as a ſervant, remembering me of the duty I owed to God, next to my maſter, and charged me not to be wanting in the performance to either, but with all faithfullneſs to apply my ſelf willingly

ingly to diſcharge it, this indeed ſpeaks him a Wiſe and good Father, and a childe of God, but not a Prophet.

In this my laſt obſerve to you I come neareſt, & may come home at laſt that his letter written with his own hand directed to my ſelf I have bearing date 1620 in the end of it he doth pronounce me bleſſed and happy, firſt hear on earth, in Heaven abundantly, ſo it reads ſomething like the great bleſſings that befell *Joſeph* when ruler in *Egypt* under his *King* and Maſter, who is there mentioned by him for my imitation: whilſt a ſervant for my conſolation: after in that letter of my Fathers there is too much Honour for a Son of my demerit, both to God and him, whoſe commands I have not conformed too at all as I ought, to paſs I ſay it may come and that will prove him to all a Prophet, but if it do not, *O Lord thou ever ralleſt me*

to ſay ſo, let not man I beſeech thee lay this to my charge, to ſpeak me herein alſo further proud, 'tis for truth ſake and the Worlds ſatisfaction, if I can, that I write this in his praiſe, not for vain and fooliſh oſtentation: you ſee five leaves of the book was printed,& all material things ofhigh concernment there ſpoken and quite finiſhed, my ſelf not minded, but forasmuch as in what I wrote my ſelf preſently after Gods pronounced Propheſie,wherein I ſay I was over-ruled. There are alſo things referring to my ſelf and poſterity I am unworthy of; I ſhall therefore reſerve that, as judging it fitteſt to ſhew privately to my King, when time beſt ſerves, his moſt excellentMajeſty being upon his Throne: and now ſeeing God hath ſo over-ruled & brought about this publiſhed honour to my deceaſed Father, which I never in the leaſt thus intended, as here happily neceſſitated, give me leave to reminde you that in the book you ſhall read, when

when I was awake, and at the end of *Broad ſtreet*, ſeeing the Heavens open, and my Saviour upon the Throne, I did there ſee my Father *Richard Goſtelow* amongſt the Patriarchs, Prophets, and Apoſtles, waiting upon that Throne, and this is no new invented thing made by me now, the better to delude with (as ſome have traduced me) I can produce you witneſſes that I have for many years ſince, but in all comfortable humility, and not otherwiſe, ſpoken it.

Truth I will give you throughout and nothing elſe; this book will paſs far from home, inquired into, I believe, every part of it will be; obſerved alſo with deſire from ſome, with ſorrow of others for its fulfill, with what concerns my ſelf and Father, as to the name of Prophet, I have done: forget not in the book, I beſeech you, the paſſage of the Goaler when he ſo abuſed and reproached me by the name of falſe Prophet,

from

from whoſe bitter words and hard uſage, God in his own time, which is ever the beſt, delivered me on a ſudden by his Call, and that nights Viſion, *Come away, bring your Papers, come away*, it is but a little, I have more to ſay, and that is of Croppredy Church and Pariſh, where my Father lies interred, my ſelf was Chriſtned; and then I have done this long Poſt-ſcript.

This Pariſh of Croppredy is 7 or 8 miles about, good Land all of it is, being in a Countrey very populous, Churches it hath in that one Pariſh four, and one little Chappel of eaſe, the Tythes of the whole, as I believe rightly informed, are worth 8 hundred pound *per annum*, there doth reſide & officiate in thoſe Churches now 4 Gentlemen, whoſe Milk, Pigs, Eggs, Nuts, and Apples, with other petty Tyths altogether, are worth ſomewhat above 100 pound *per annum*, the Corn, Hay, and Peaſe worth

worth 6 or 7 hundred pound, that is ſtollen from the Church, firſt by the Roman Impropriator, the Lord *Abbot*, Biſhop, or what he was then called, I know not, ſtollen it is, that Clergy, ſay they what they will, were the great Thieves, who robbed men firſt by perſwading our fore-fathers to give to Gods glory, and after ſtole it from the Church to enrich their Abbies, Covents, or Orders: ſo robbed they have the Prieſt of his maintenance, and God of his true worſhip & ſervice, which ſhould alwayes have been truely maintained with that given. Thieves you ſee they were, and now pray what are we elſe, receive we do, buy and ſell what they ſtole, which in other caſes, leſs conſiderable, we make death by the Law.

Fain would I ſee our Miniſters generaly wiſe, good and charitable, I may never expect to ſee alſo, their maintenance once made, what certainly

tainly it ought to be good alſo. Gentlemen, if any in the World, it is to you Schollers I ſpeak, when wiſe, good, and charitable, doubt not you have a God and a King that will remedy this villenous knavery, Theft, and Sacriledge, which hath undone ſo many, and made us of the Proteſtant Religion looſe our renown, becauſe we have followed the Church of *Rome* in this way of Thieving; for we reſtore not, which amongſt other ſins of the greateſt magnitude now help to pronounce her down-fall, ſhe ſhall fall, ſo ſhall Church Robbers, doubt it not: if our Saviour did but whip out thoſe that bought and ſold in his Temple, what think you he will do to thoſe that buy and ſell his Temples, and ſteal the endowments, and wonder not at it; that *Oliver Cromwell* will aſſiſt in this, God hath ſet him up for his glory, and your maintenance, and for me his moſt unworthy ſervant

vant, I ſhall have a hand, or a pen in it alſo, you read where and what of his mercy brought me to this imploy, ſeeing his Temples lay waſte, his Miniſters unprovided for, and the people untaught, becauſe the means is ſtollen from the Church; if I fall ſhort in this, let me never ſpeak more, thou, O Lord, haſt made me after dumb, ſpeak and write this for thy glory, and I do truely ſay, I love *thy Temples and the place where thy honour dwels*; alſo to ſee thy Miniſters well provided for, that thy name, nor the Proteſtant Religion be not evil ſpoken of, but that we may by well doing invite others to be of it, ſo communicably good to all.

One paſſage more of Croppredy, and I have done: here it was and about my once Fathers houſe alſo, that our glorified King perſonally defeated, Sr. *William Waller*, a kinde defeat it was, he took no pleaſure in the

the purſuance of his enemies to death, he took from him there part of his Militia, the field-Guns, deſtroyed not many of his men, yet a defeat it was, he recovered it not.

The Militia was that often & dangerous knife we fooliſh and diſobedient children cried for, which haveing gotten, knew not how to uſe, but to our own, as others deſtruction, fooliſh and diſobedient Subjects, as well as Children we are found to be. For with it we carry on all our committed violences and outrages, yet, for all that, men profeſſing and practiſing the Law, tell us this is Law, certainly they ſpeak falſly, except they mean Club-law.

Poſt-maſter *Prideaux*, baiting and purſuing in the Gall of bitterneſs, Sr. *John Stowel* upon his Trial, part of which I heard had this expreſſion he admired any now would oppoſe, or indeavour to wrong the ſo innocent Infant-Common-wealth, very finely

finely ſpoken Sir, your ſelf the Father and God-father of that ſo newly named Innocent Babe; ſuch outcries from the mouth of ſome blind, not yet nine-dayes old, *P. P.* or Noviſes in the Law, would not be much wondered at, neither can ſuch deceive us: we well know that ſober, honeſt men and Counſel learned in the Law; for ſuch there are, go not out of the certain track and known rule of the Laws, ſuch run true all along, open not the mouth to ſpend in vain, hate to miſguide us, deceive us they will not, fearing leaſt we, as they, ſhould catch what we purſue not, and ſo miſs of truth, the onely deſired good and Royal Game *Magna Charta*.

A Lawyer with a double heart and two tongues imployed, the one to ſtifle truth, the other to maintain falſhood, I would onely have ſuch tongues cut out, when ſo ill Imployed; to ſuch wicked ends God

never gave them: for we ſhould praiſe the Lord with all our hearts & with our tongues next. For others that cloath and inrich themſelves with bribes and the wages of unrighteouſneſs (for certainly of both theſe wicked ſorts we have had too many Lawyers) ſuch I would onely have their skins flead off them, and hang'd up over that place of judicature they cauſe to be ſo evil ſpoken of: I have read, or heard that ſo good a courſe was once taken for the puniſhment, and deter of evil Judges and ſuch Lawyers.

Undeniable it is, that not long ſince wickedneſs was practiſed and committed by a Law amongſt us, the Lawyer, he as the witneſs falſly accuſed, the Sequeſtrator, he ſo condemned, the Committee man he levied the Eſtate, or ſold it; if the Rent was low, then it was fitteſt for one of the Godly party to grow rich by; moſt Trypartite, as a three cor-

ner

ner Cap, all of one piece, they have hanged together; truely, if theſe evil doers will not repent, and bring forth better fruits, making their converſion to appear, as good *Zacheus* did, when truely converted, who ſhewed it by his words and actions. *If I have wronged any man, I reſtore to him fourfould, and for the reſt of my goods I give the one half of them to the poor*, you have it in the 19 of *Luke*, verſe 8. if they would not thus uprightly turn, repent, & live, truely they ſhould uprightly and perpendicularly hang together, as being brethren in iniquity; and this, I believe, would be pleaſing to God and man, whom they have injured, and are indebted to: you wicked Judges, Committees, and Lawyers; repent of your Club-Law, too long practiſed upon the perſons & Eſtates of men of worth and honour, impriſoning the one, devouring the other; tell me, if you can, from whence had

you theſe preſidences for Law? not from God, he is a God of mercy; not from his word, that's a word of truth, not from our well conſtituted, and better known Laws; thoſe are for defence, not offence; Come, I will tell you whence you are, you ſay you are of the ſeed of *Abraham*, but you do the works of you Father the Devil, and if I miſtake not, it was to men of your profeſſion and practiſe, our Saviour ſaid ſo, that could not erre.

Some gave that for Law, which was not: when time was, they did help to undo a good *King*; and run a way after: others of you have played the ſame game ſince; and it is not improbable will ſhew us ſuch a trick alſo; but ſtay a little, and take ſome of my counſel before you ſtir, what you gave and took for Counſel was too dearly bought, neither worth what 'twas ſold for, nor at all fit to be followed: thoſe

you

you have deſtroyed or decoyed of your own party will ſhortly tell you ſo ; be you ruled by me for the time to come, if you go on to practice in the Law, do in all your caſes and cauſes as I have done in this of mine, preſented in this book : Open it aright, carry it one no other ways, preſent it not falſly in any one circumſtance, ſpeak the whole truth, which done, pray to God Almighty that he would be pleaſed to give you a ſentence in favour, if in truth and uprightneſs of heart, be aſſured he will : deſire onely that the Lord may have the glory of it, and man, his Creature, the benefit of his juſt but mercifull and righteous judgements.

My imploy is not to flatter any one of you, or others, I never ſpoke word to Sir *John* in my life, the accompliſhments of a judge was found upon that Trial, as well as others to be in the Priſoner at the

Bar, Sir *John Stowel*, in his fixed heart was ſincerity, reſolution and uprightneſs, in his head was wiſdom and diſcerning, in his mouth and tongue were the words of truth, the Grand jury were thoſe worthies that gave hin what you Mr. Poſt-Maſter *Prideaux* laboured to beguile him of, the benefit of his Articles, & not you onely, but the reſt of the Black Robe that quacked after you, the decoy, upon his left hand: all of you ſtole, a heard of Goats you are, Hoofs and Horns you have for offence: in the very end of my Propheſie, if you repent not you ſee the place you are doomed to, as well as the condition you are found in, when others are taken up into the Kingdom of *Jeſus Chriſt*, that never ſhall have end, the Sheep, that then ſtand before the Judge of all men, ſhall go to the right hand, but the Goats to the left, will any of you evil doers yet go on to ſin againſt con-

conſcience for the accurſed love of the World? do no more ſo; hear and take my counſel, make not haſte, haſte, haſte, Poſt-haſte to be Rich, run not into deſtruction, covetouſneſs is known to be the root of all evil.

Do you Sr. for the time to come, nay, let us all do, as new born Babes, deſire the pure milk of the Goſpel, (not your Law) *may we become, O Lord, as little Children, Infants unſpotted of the fleſh, the World, and the Devil*, thus being, Heaven is then open to us, and that's a Kingdom: For your Infant Common-wealth, truely it died almoſt as ſoon as born, or named, I fear not Innocent alſo; how have you lead me out of the way, I muſt return to Croppredy, where I was named an Infant.

From Croppredy-Field his Majeſty went into the Weſt the ſame Summer, there God gave him ſuch another ſucceſs, but greater & over

a greater number: out of their hands he took all the Militia, but their perſons go free, not a man periſheth by his good will.

Who would not have expected that theſe mercies, God having caſt his Enemies into, and under his own diſpoſe, and all pardoned, who would not I ſay have preſumed theſe carriages of mercy and unparalell'd clemency would have won his Subjects to a better obedience, than forthwith to fight him afreſh, O my God, I heard his majeſty ſpeak theſe words at *Southam* in *Warwick-ſhire*, the very day before *Edge-hill* fight, he being then, and there importuned preſently to hang 80 men that night taken: To perſwade him to it, thus ſome reaſoned, the Lord of *Eſſex* is near you, the preſent doing it will deter your Enemy, make his men, that love you not, run away, whoſe fear, if not affection, will be your great advantages: they were ſo many

and

and ſo powerfull, that thus counſelled, as indeed my good King had but his good conſcience, mercy, and a few perſons of Honour on his ſide, of which very ſmall number was the Lord *Henry Wilmot*, and the Lord *Willowby*, Son to the Earle of *Linſey*, whoſe Father was mortally wounded the next day at *Edge-hill*, of which he died in a few dayes after, nay, ſo bold and ſo preſſing were theſe in his preſence, that they told him, Sir, if we muſt take theſe Rebels, and you pardon them, when can you hope to ſee an end of this Rebellion; they went on to importune him to hang but 70 of them, yet ſtill to do it preſenlly, as therein being his advantage; his Majeſty wiſely and mercifully replied, his deſign was to make a conqueſt of their judgements and affections by clemency and forgiveneſs, and not to murder their perſons, they grew more impatient, preſſed him then to hang 60. his Majeſty

jeſty found out wiſe delays for not doing of that preſently, to 50 to 40 to 30 to 20 they fell, ſtill his Majeſty ſtood unmoveable, at laſt ſome of them ſwore, as I take it, thereby to diſpoſe him, that paſſing the other day by *Coventry*, the Enemy had taken and hang'd four of his men: to ſecond him, another ſaid, they had hang'd five of his, more of them went on, three of theirs, two of anothers, his Majeſty to get rid of them, and it may be to enquire into the truth of it alſo, (firſt I did ſo) told thē he would preſently take an order with them, now ſee the order taken by him, twelve inlarged, and of them continued, not a man ſuffered in his Perſon, yet to this good King was laid the falſe charge of his being guilty of all the bloudſhed in the three Kingdoms. To witneſs this truth in my Kings defence, when his Majeſty was upon his Trial, I being near a hundred miles from

from *London*, heard of their quick proceedings againſt him, and had the Saturday night before his death a very ſtrange Viſion concerning him; I made haſte towards *London*, that he might have the benefit of this my witneſs in that killing and falſe charge: but upon the way met with the ſad news of his being Martyred, ſo that in this action the wickedneſs that was done, was quickly done: but I will not wound afreſh, or grieve a man of you that did it, or had a hand in the bringing to paſs what God would have done, that his name might have the more glory, and you now no leſs happy in his Sons rule over you: can you but repent of this, as of all your other ſins, God forgives, and of the Kings forgiveneſs you may not doubt, the *Stuarts*, as the Kings of *Iſrael*, are very mercifull Kings, King *James* a *Beati Pacifici*, King CHARLS, of ever bleſſed memory, praieth God to for-

forgive all his Enemies, when inquiſition is made for bloud, then, O Lord, let them be found that ſhed mine be ſprinkled with thine, I beſeech thee: CHARLS the ſecond, our King, will not conſent that his ſeeming greateſt Enemy in the World, *Oliver Cromwel* ſhall privately be taken off, an act pleaſing enough to many, when the remove, but of that one man onely, might probably without more bloud-ſhed ſet him upon his Fathers & his own Throne; yet ſee how he Governs, he will not ſo much as hear of it, you have it obſerved to you in the *wiſe Admonition* to *Oliver Cromwell*, when *Wiſeman* and others propoſed his murther to him, no at no hand, he allows it not, he will wait upon God in all his lawfull wayes, contenting himſelf to be *Charls* the good, if not *Charls* the Great. And being thus principled, ſee, what is the happy ſucceſſes of his ſo doing,

God

God gives to him the Crown for ever, and *Oliver Cromwell* his ready ſubjection, this is counſel I have given him, but firſt given me of God, his Majeſty had it from me in *April* laſt, as I take it, to forgive all his Enemies, even O : *Cromwell*, and to refer all to Gods own times & way; & it may be thou O : *Cromwell* doth owe me ſomething for thy well being at this day, I am ſure thou doeſt to God Almighty, give him the glory and praiſe of it in thy better obedience for the times to come, and I have all I deſire; I have but done my duty, and my reward is above in Heaven, whither I moſt humbly beſeech God of his infinite goodnes, and never to be diſpaired of mercie, take my good King, thee, me, and all men, even the greateſt ſinners now on earth. Whom, though the greateſt, yet how often is God pleaſed to make of ſuch the moſt glorious Saints, when repenting their former

mer wickedneſs, then it is turn and live for ever, you have the opportunity, lay hold on it. If any man now diſtruſts his own ſafety and forgiveneſs, it is onely he that keeps cloſe his ſins, or as Hypocrites ſeem onely to repent, *he that covers his ſin ſhall not proſper, but he, that confeſſeth and forſakes them, ſhall finde mercy of God and his King.*

I fear you think me too long before I give you the reaſons promiſed: why plain *Oliver Cromwell* and no more in the over-ruled dictate of Propheſie, when all others by their known Titles and Signiories.

I will onely ſhew you the Crown on the other ſide, and there Proclaim my King, as in Gods Propheſie commanded, that done, go on to let you read what follows more of my obſerve, as alſo Gods diſpoſing of *Oliver Cromwell* to the well liking of all good Subjects: theſe worthy Gentlemen, I hope, now met

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in Parliament with them alſo aſſiſting, readily to the bringing in of his Majeſty CHARLS STUART, whoſe unqueſtionable the Crown is right. When given unto him, the joy of all good men, the Proteſtant Religion then more gloriouſly conſpicuous than ever, as clearly appearing to bring forth good fruits, not pretenſions onely by, which our Saviour lets us know we cannot judge, and thus in the end as well as in the beginning you have *C. S.* and *O. C.* United.

This my ſo long and juſt defence you muſt forgive, I know God hath put me upon it, though thus late, that his name may have the more glorie, my ſelf with you the better eſteem, and your ſelves the clearer ſatisfaction, that I am ſent of God with others to the Worlds happineſs, as his *Prophet* for this very imploy of my God & my King, whom God preſerve. *Amen.*

PRO-

PROCLAIM

I must, and do,

The CROVVN is given of GOD to CHARLS STUART.

C. R.

CHARLS the *Second*, KING of *England*, *Scotland*, *France*, and *Ireland*, Defender of the Faith, KING of the whole world.

To this Charls *the good, and* Charls *the* Great, *is* Oliver Cromwell *by God also Honoured to be General of all his Forces.*

Long live my King, *and his Lieut.* O. C.

Amen, Amen.

Yea, let all the people say, *Amen.*

BUt I am to give you what I promiſed, why *Oliver Cromwel*, and no more in the dictate of the Lords Propheſie, when as all others have accompanying them their Titles and Seignories, and further, why I could not pen him by any other Title than the General of all the *Engliſh* Forces, although I did upon the then writing of that Propheſie ſo much endeavour it, yea, I tried and varied it ſeveral times but could never do it, forthwith when done, was given me this for reaſon, which indeed I have already given the General himſelf, when I declared the whole to him, as now to you the Reader.

The fountain of honour is Originally in God, derivative in Kings, not at all in the people, for proof of this you have the written Word of God, his moſt holy Scriptures: confirmed to me further by God, when the fire fell down from Heaven in that Viſion all about my Beds feet, and his

meſſenger called me three times by my name, *Walter Goſtelow*, alſo ſpake to me, ſaying, you well underſtand the Scriptures, Kings are of God, eſpecialy yours; from thence iſſues true honour, not from the people, for this reaſon is it in the Propheſie, *Oliver Cromwell* and no more, by him that ers not, the Lord.

See, it is then true honour, and worth having, onely when conveyed in its right Channel, otherwayes it is juſt as the Calf the people ſet up, which wiſe-men know is not of God, and therefore worſhip it not.

Sleep yet a little in *Windſor* Chappel, my moſt glorious and immortal King, for dead thou art not, Garter, Spur, and Star, yet lie ſtill in your Beds of Honour, untill your Son ariſe, we ſee already his *Aurora*, as plain as we did his day-Star at his birth, ſo viſible to us is his, and all your reſurrections. Welcome my King, welcome now for ever; thou

ſhalt

ſhalt ſet no more, the day and year that brings thee muſt terminate, but the Kingdom thou ſhalt be taken up into, is that of *Jeſus Chriſt*'s that never ſhall have end.

Wharton where art thou? what the beſt Aſtronimer, at ſometime a Prophet, and doth not thy rich ſublime Tranſcendent wit and Pen yet appear, make us *Te Deums* and *Laudamus Domine*, I have left thee a break in this Book more than fill it, and the world of good hearts, with Gods, & thy Kings juſt praiſes, but thy own duty, were not thoſe thy verſes I have ſo much inquired after, as well as thy moſt worthy ſelf, ſince returned from *Ireland*, thine, or *Cleavelands* ſure, but not yet ſo happy as to ſee either. Verſes that Propheſied the King being inbalmed at *Windſor*, the Garter and Spur ſhould lie *dormant*, untill ſome Prophet ſent of God ſhould raiſe them from there locked up and

ſealed *Wardrop*, raiſed they are, make haſte, adorn them, thou haſt for thy enablement a Mine of Excellencies; *Cleaveland* and thee have all, give God and your King the glory of it, they have your hearts already, pen us Songs and Praiſes to our God, the Quoriſters and Church-men did ſing us ſuch at St. *Pauls* Croſs upon his Birth-day, that good example was given by the Angels, who did ſo at the glorious King of Kings Birth-day, who now ſends our King CHARLS the *Second*, his Vice-Roy on earth, to rule the Sons of men, Honours he brings with him from the Almighty fountain, to be derived and conferred upon ſuch as fear God, Obey, and Honour this his Vice-Roy our King, *C.S.*

Come now, come O: *Cromwell*, take not a ſhare, but thy full meaſure, God judgeth not as man doth, we thought thee not at all worthy, now ſhall that celeſtial Colour, Order,

der, Ribbon of the Garter, I had the Honour to ſell it to my King, but never thought the leaſt to be ſo Honoured as to repoſſeſs him of it from God.

Come I ſay, let this badge of the greateſt Honour now on Earth, given from the greateſt King, thine alſo, *C. S.* let it now be put on thee, I ſaid it in *Ireland*, the Honourable and good Souldiery ſubmitting to their King, whom God would diſpoſe and over-rule ſo to do, of which thou art found the moſt eminent; they ſhould have honours conferred upon them, indempnity, forgiveneſs, and large rewards given unto them, of, & by the King when reſtored; put on this rich Garter, which hath for its inſcription *Hony ſoit qui mal y penſe*, the other Order Ribin worn upon the body, remembers all Subjects we ſhould not ſo much as think an evil thought of the King in our hearts.

And now complain not, but rejoyce for ever, O: *Cromwell* thou seest with whom God hath ranged thee, with the greatest and happiest of Kings, Queens, and Princes, now thy Honour is worth having, there was something in it, that thy good, aged, and so lately deceased Mother was as I hear a Stuart, she is gone to the common *Wardrop* of the world, the grave. Be comforted, thy Father is a Stuart too, & he lives, the Father of his Countrey, and the King of all good Subjects for their Consolation, of which blest number we may not doubt thou art Son and Subject, since God hath so declar'd it, & made you United Sons of the now more visible and glorious Protestant Church than ever, in Heaven glorious to all eternity.

This our King hath now largely given to him of the fountain, and as our blessed Saviour came to his universal Dominion, not by fighting, but

but winning his Subjects by dying for them: so by merit, and of purchase had the ends of the Earth for the bounds of his Kingdom, which being but earth, the rule of it he now gives to his Vice-Roy, CHARLS STUART, whom in his uncontrolable and unsearchable wisdom and mercy he hath made worthy of as much Honour, Command, and rule on Earth, as Mortality is capable of, not of merit, but to let us see that he, which gives himself to do the will of his Saviour, which is in Heaven, and denies him not on Earth, which thy now blessed Father our King did in obedience to the Commands of his God, for such a witness the Almighty made of him, and such a Martyr we have put to death, and such a glorified Saint was the Crown of your rejoycing, my most blessed, and for ever happy Queen, when he your Majesties on Earth, now in Heaven glorified.

Be not troubled, Madam, they were Villains and Rebels that aſperſed your Honour, and his Majeſty, you ſee it, as alſo your no otherways, vertuous and for ever happy, Siſter, now *Queen* of *France*.

See how the Lord loves your Souls, Honours your Perſons, and eſtabliſheth your poſterity, to you, Madam: Behold, the Lord, now gives his and your Son, but our ſo much Honoured and ever bleſſed Soveraign to be King of the whole World; and to you, Madam, the beſt of *France's Queens*, whoſe two Sons; good men, ſaw what God did for you, gave you them both from Heaven, 'tis true, to make your patient expectancies, hopes, and faithfull dependencies, on him the Almighty, viſible to the World, as they were to Heaven, he defers it in his wiſe delayes, which are always the beſt, for 23 years, untill your glorified King alſo was going thither,

ther, in whoſe laſt dayes his graces, as his bleſſings were at the higheſt, for your comfort Madam, and the Worlds thankfull, and happy acknowledgement, had they but grace to ſee it, as now all may.

Was there ever two ſuch Kings, and Mother Queens on Earth, yet ſee how the Devil and his inſtruments would eclipſe them, and hath aſperſed both, but God witneſſeth for you, and hath now declared you and yours beloved in Heaven, and to be obeyed on Earth.

Moſt excellent *Queen* of *France*, you were pleaſed ſome ſixteen years paſt, my ſelf being at Saint *Fermains*, I came thither with the now Lord *Fermain*, your Majeſty after honours and favours by your moſt excellent and good ſelf afforded, did interrogate me what Religion I was of, I then humbly ſatisfied your Majeſty I was a Catholick; your Majeſty further demanded of me what Ca-

Catholick, I anſwered the beſt, ſaid your Majeſty it is then Roman Catholick, is it not I bowed before your Majeſty as in duty, and replied it was Catholick *è Proteſtant, a la mode d' Angleterre, point de Rome.*

Your Majeſty, whom God hath made to your power communicably good to all, pitying my condition, was pleaſed to offer me a Letter to your Kings Confeſſor, of good will deſiring my converſion, I humbly acknowledge the favour, but replied, my Religion I liked ſo well, as not to change it.

Madam, be pleaſed to ſee now how God more than retributes, and no otherwayes recompenſeth this your good will, to Gods glorie and my good, (as intended) my unworthy ſelf, Madam, is now ſent unto you by the Lord, not onely to your ſo pious, and ſo eminently good ſelf, but alſo to more than your whole Kingdom, to bring your Majeſty

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and them into his only true Church, that Church, which is not that of *Rome*, into one of whoſe Chappels at Saint *Fermains*, your Majeſty was that day further pleaſed to Command me, when returned from ſeeing the then Dolphin, now King of *France*, your Majeſties Son then in his Cradle, to wait upon you to that Chappel, to hear the Muſick and Veſpers.

Madam, in obedience I did ſo, be pleaſed to let me aſſure your Majeſty, I have heard very many Sermons, and ſome good ones too in the Churches of *France* and *Spain*, tending to mortification, yet never was I of the Roman Catholick Religion in all things. No, Madam, it is their unwarrantable Innovatious, Traditions, Superſtitions, Exceſſes, and Idolatries of the Prieſts and Factors for *Rome*, and his unholineſs, the Pope and that Hierarchy, That your Majeſty and all muſt turn now

from

from, that is the cup of fornication ſhe hath made the Kings and Princes of the Earth drunk with, for which wicked acts of hers, they and all ſhall now hate her, God hath ſaid it in this his Propheſie, down ſhe ſhall, her fatal time is come, and her ſelf muſt drink the dregs of that cup of fornication, hers it is, and take it ſhe ſhall, the Lord will have it ſo, ſhe ſhall fall. Yet Madam, the Lord is good to all his, though of that Church, for he will purge her as your Majeſty ſhall further read anon.

Be pleaſed ſo excelling *Queen*, I moſt humbly beſeech your favourable allowance, that I go on to wait upon my own King, and Gods true Church, in this his buſineſs and my imploy.

And now, O my King, rejoyce fully, there is no place for ſorrow (but for ſin) how like thy Saviour was thy Father, who dying, prayed his

his Father in Heaven, to forgive thoſe Murderers on Earth, that ſo deſpitefully uſed him, it is not all the indigne cruelties of men that can rob him of thoſe rich mercies; thou, my King, prayedſt for them dying, wicked, & ſinfull people, you would be miſerable, but he will not let you; Father forgive them they know not what they do: *Bleſt art thou, O Land, when thy King is the Son of Nobles, who, becauſe faithfull unto death, I will give him a Crown of life:* as in the 11 of the *Eccleſiaſtes* and the 17. alſo *Revelations* the 2. and 10.

I am now in Heaven in the this dayes diſcharge of my duty, I fear you Rebels, and all evil doers, as I do the Devil, not at all. But I return to thee O. *Cromwell*, the ſo much beloved of the Lord, which we now ſeeing wonder it ſhould be ſo: But God judgeth not as man doth, when he pleaſeth the Lion ſhall lie down with the Lamb, 'tis ſo here.

Oliver

Oliver Cromwell, I expect thee, nay, I believe thee no more ill byaſſed, if ever; no more rebellious, no more ambitious, except it be of being more juſt and good in all wayes of Honour and obedience, now endeavour thou, or encreaſe to be communicably good to all, the high end thou was born for: there now lies thy choice and complacencie, and for thy former wayes, as errors of thy judgement, not want of zeal to God's glorie, be comforted, it offends not that our affections are moved with zeal, but that they are inordinate: thou art not onely now thy ſelf a deteſtor of them, when inordinate, but a dehortor of others from the like phrenſie-practiſes; ſo that of the mercie of God changed, or to us made known, thou here helpeſt to make good what our already glorified King Propheſied to his now ſo Highly Honored and reſtored happy Son and people.

That

That thoſe his Subjects, which had erred by the artifice of others, or miſguided zeal, would, when they ſaw the errors of their wayes, and the villenous practiſes of thoſe, that had deluded and ſeduced them, their eyes ſo opened, they would then moſt hate them and beſt obey their King, here is this now fulfilled in our dayes and eyes: O you people of this Land and the world alſo, judge now, was not my King and Soveraign a great Prophet, as well as the beſt of Kings.

O you deceivers! who traduced him in his Honour, that you might the better Murder his Perſon, and divide the inheritance; if there yet lives any of you, (for your time is but ſhort, except you repent) *the bloud-thirſty and deceitfull man ſhall not live out half his dayes.* Whether can you turn to be in quiet, or to be beloved, who hates you not, that is either wiſe, or good. But God is

mer-

cifull,he is the beſt of Paterns , his mercie is over all his works, and his compaſſions fail not , I muſt obey him, and let you know where your well-being lies, you bad men once gave the worſt counſel and it prevail'd , now take the beſt , and follow it,from God & me, come forth, humble your ſelves, leave no ſin unrepented of : Murder and Hypocriſie are two great ones , confeſs to God and to his glory, forſake all, that was of the Devil in you , contempt of Gods houſe , Miniſters, Worſhip and Service , violence to Man thy Brother , reſtore to God and Man what is not your own , but ſtollen from both ; make all poſſible amends you can, for otherwayes I do tell thee, whomſoever thou art, whether yet in this Kingdom , or fled already into another , that God will give deliverance to his Church and people, but render vengeance to his adverſaries both at once, *Deutero-*

nomy

nomy the 32. verſe the 43. and this he will do, that ſo wherein the wicked dealt proudly, God might ſhew himſelf above them, *Exodus* the 18. and the 11.

My next obſerve is how doth God Honour that Religion, which to have been of, the World hath counted madneſs: The Jews, the Heathen, the Roman and our ſneaking Schiſmaticks, thoſe that either deſpiſed Chriſt, or falſly told you with them he was, and no where elſe, they are all now truely ſhewed, his delight was, and favour is, where they thought and taught him not to be, with the faithfull Profeſſers of that ſo ancient true Church of God, but lately ſo much deſpiſed, and by them contemned Church of *England*; to whom, becauſe the pureſt, God is now pleaſed to give ſo much Honour, beauty, and renown, for the former contempt, perſecution and aſhes of her glorified Profeſſers and

Martyrs, of which number it is now demonſtrative our late King is the greateſt; ſee, God judgeth not as man doth.

This is righteous judgement, which himſelf Propheſied you ſhould have hereafter when falſly condemned him, and had provided your ſelves of thoſe at your backs, and about your Bar of Juſtice, for ſo it was, a Bar of Juſtice, where you had placed your Criers for Juſtice, Juſtice, as their fellows did againſt our Lord, Crucifie him, Crucifie him, ſpit upon him you did too, as I have heard, condemn him you did that I am ſure of, no end of your malice, his bloud you thirſted for, as alſo the Miniſters of the Lord, you had it, you have taken them, yet ſee, as he prayed, you are found beſprinkled with the bloud of *Jeſus*, when inquiſition is made for his and others, and thus he prayed for you, you would never confeſs your ſelves

ſelves guilty, but God ſees it, and forgives it too, with him there is mercie, if you confeſs and forſake your ſins, making all poſſible amends and for the time to come, all your dayes walk before him in a holy obedience: to this end he in mercie hath ſent me to you, that you might truely repent and live.

My next obſerve is the Church of *Rome* ſhall fall, a Church you ſee ſhe is, ſo I ever believed her to be, once a pure one, in whoſe Churches often, both in *France* and *Spain*, many a good inſtructive Sermon to amendment of life I have heard, and truely in their Churches alſo I have often performed, I hope, acceptable Devotions, beſeeching God that when the people came into thoſe Churches to pray and to learn, that they might go forth, do, and practiſe for the time to come better things, to which end I believe our pious Fore-fathers built them, pray and

beſeech we ſhould for the people there aſſembled, that God then would be pleaſed to hear in Heaven, alſo ſend thither to officiate ſuch Paſtors and Teachers, as might be moſt agreeable to his holy Word, ſo more to Gods glorie and the peoples good, that the people might not longer be deluded by thoſe jugling villains, which make merchandize of the Kingdom of heaven, and hold the people in ſinfull ignorance, turning almoſt all their practiſes, and (miſcalled) Devotions into (*fineneſſes*) crafty frauds to inrich themſelves by: juſt one with our late temporizers are thoſe Jeſuits, ſuch a ſtall do they both make of the Pulpit, from thence teaching damnable Doctrines, contrary to the word of God, calling evil good, and good evil, one of whoſe Tenents is the depoſe of Kings; yea, & killing them too, if they rule not according to their fancies, is't not pity the

Kings

Kings of the Earth ſhould allow either of you reſidence in any of their Territories: fire brands you are, whoſe damnable Tenents are ſo declared contrary to the King of Heavens: in this I couple you together, Rebels both, Jeſuits and Sectaries, I would I could exempt the Presbyterian, the froward, and worſt, are not guiltleſs: our late King was in the right, when he adviſed our now Soveraign his Son not to have a prejudice againſt the Proteſtant Religion, in regard of the ill meaſure dealt to him his Father, aſſure your Majeſty he doth, it was by ſuch done who were no true Sons of that Church, the Church of *England* abhord, as the Church of God ſhould do, all ſuch damnable practices and wicked Tenents. See here again, my King, was not your glorified Father, a light of Heaven ſhining in a dark place, as in the midſt of a wicked and froward generation, to keep your

ſeet & judgment in the way of Gods Commandments? Behold now the goodneſs of God in letting the world ſee, that the Proteſtant Religion taught no ſuch corrupt Doctrine, neither were the major part of the people of *England* ſo ill principled, I have heard, and from a good hand alſo, that the reformed Churches of *France* did upon that Act of cuting off the King, aſſembled their Doctors and Paſtors, who declared and Printed to the World, as a Gentleman of *Rochel* of good account aſſured me, that the word of God warranted ſo ſuch damnable proceedings in Subjects, and for their Reformed Church of *France*, as the true Church of *England*, they neither taught nor allowed any ſuch Doctrine of Devils, or practiſes of wicked men.

Behold, I ſay, how God hath freed this his Church from that aſperſe, and this our Nation from that diſ-

honour,

honour, the leſſer and inconſiderable number, never yet included the greater and the wiſer: it was well obſerved by Mounſiour *Cauſabon*, a learned and Honourable Father of the Church of *France*, by King *James* he was invited hither, and reſts Honourably interred in *Weſtminſter Abby*.

That it was the violence of the Church of *Rome*, not our choice that hath excluded us: becauſe we could not love her errors, ſhe hath ejected our perſons.

Theſe are thoſe wicked ones, that had rather rend the Church, than want their wills, who can be content to ſacrifice truth, peace, millions of ſouls, Kings and all, to their own ambition and covetuouſneſs; one of which ſins alone is the root of all evil, what is it then with the reſt of their rabbel, but I may not aggravate where God hath pardoned, if we repent and bring forth better fruits:

This alſo was propheſied, that their ſeditions, and madneſs, would at once be the ſcandal of the true Church of God, and give advantages to the falſe, which is the Church of *Rome*, know you not that I ſpeak truth?

Well, down they muſt, both fellow-workers of iniquity, Sectaries and Church of *Rome*; a Church you ſee ſhe is call'd, though adulterous, and Idolatrous, we read the Lord calls the people of *Iſrael* ſo guilty, yet his people, and you my people *Iſrael*; when at the ſame time he ſends his Prophets to let them know, that for theſe very ſins his puniſhments were haſtening to come upon them, yea to lay them waſte, and caſt them out of the land; as thoſe rebellious *Iſraelies* his people, ſo that of *Rome* a Church.

Thus we allow the greateſt robber to be a true man, though a notorious Thief, much the better, this keeps him

him not from the gallows, to which a true man comes not but to look on and be premoniſhed, by ſo ſad a ſpectacle, here me thinks we might be reconciled, take now the beſt of all ſides, ſomething good in all hold it faſt, put that together; and you have the onely true Church, againſt which you ſee the gates of Hell ſhall never prevail, and becauſe of the ſtrength and yet power of that Church of *Rome*, we cannot take away the Hay, and ſtubble, and miſtempered morter, her Babel-builders have raiſed her to this height with, that her confuſion, as her fall, may be the greater, the Lord himſelf comes to do the work, down they muſt, and this Church of *Rome* ſhall fall, he hath ſaid it.

But ſee the loving kindneſs of the Lord extended to the Sons of men, and to that Church alſo, in that he tells them not onely of her fall; but whither they ſhall repair for ſafety,

even

even under his wings, into his Church, and to the Obedience of his King, CHARLS STUART, by the Lord now declared Defender of the Faith.

Here's a viſibility and Church, the Gates of Hell ſhall never prevail againſt, alſo a rule given and a ſword put into the hands of the General of all his Forces, *Oliver Cromwell* by name, againſt whoſe rule and ſword never ſhall any proſper that riſeth up or is drawn; firſt proved in Gods word for the defence of his Church, now alſo by this his Propheſie, and immediate dictate from Heaven.

Well what is to be done, forthwith turn to this ſo mercifull Lord your God withall your hearts, proclaim a faſt, and keep it truely, and let us know when you do it, that we may pray together, God would be pleaſed to have mercie upon you, and now ſo direct all your Counſels to his glorie, for the promotion of the true

true Proteſtant Religion, the juſt intereſt of all men, beſeeching God for his guidance in all things and times for the beſt, doubt not then, but we ſhall all live together in brotherly love, and the Land be bleſt. The King preſently invite home, when come, a general Council aſſemble to reform all amiſs in the Church and Houſe of God, begin here, and you do, what God by our late King, by *Haggai*, by *Zacharie*, by his Prophets, and by me now ſent unto you, the moſt unworthieſt of all adviſe too. You ſee we all agree in the way, it is undoubtedly the only courſe to remedy all amiſs.

Thus to promote Gods glorie, your Soveraign's Honour, and to preſerve his poſterity hath been the moſt of your pretenſions, now let it be the beſt and ſpeedieſt of your practiſes; do this and live, the envy of the World, wicked men, and Devils, but the joy of Saints and

An

Angels, alſo the dearly beloved of the Lord and good-men you will be, or elſe put me to death; I will neither run nor hide my ſelf to avoid it, *Walter Goſtelow* dwelling in *Broad-ſtreet* aſſures you of it, God having firſt aſſured him for manner and matter, as you read.

The next in order is, the poor *Iriſh* ſhall not be tranſplanted, ſee here is the Bears skin you divided, before taken into power to diſpoſe of Your cruel Act was, that after 1. *May* it muſt be death for any, not qualified as you there pleaſe to ſet down, if taken on this ſide the River *Chanon*: Mercifull men you are, & juſt too, as you would have us miſbelieve, but pray what is become of your ſelves? are not ſome of you gone thither? the *Iriſh* Nation is not, God put it into the heart of *Oliver Cromwell* to turn you out, that would be turning of others out, that you might divide the ſpoil, which

which your ſelves make, no, they ſhall not be tranſplanted, to Gods glorie and my comfort, this part of his Propheſie is fulfilled already, as well as his ſign given me for the ſtrengthning of my Faith and yours: here alſo you ſee God judgeth not as man doth, there are hundreds and thouſands of that Nation, I firmly believe, and I have good ground for it alſo, which hate that Rebellion as they did the Contrivers of it, and the Actors of all Rebellion, the Devil & his inſtruments, with this poor and oppreſſed Nation I have ſpent ſome time, I know this to be true, and now to their comfort I here aſſure it them in Print, they ſhall not be tranſplanted, they and the Land alſo may be made much better by our good example, peaceably and loveingly co-habiting: the Land affords room enough, and would be made good too, if wiſe-men ſate at Helm, which I aſſure them ſhortly will, in the

the mean time, and at all times I adviſe them to the remedy of two things, to ſpeak truth, and not to give themſelves to idleneſs & ſtealing, the Devil being the Father of all lies, and the other his forge for all villanies: our own good example in this may much the ſooner remedy both: for the former, they hate many of us, and uſe it as a rod of our own making for to ſcourge us with: for the latter, our pride and covetuouſnes makes them chuſe rather to ſteal and hang, laze and ſtarve, than work for their beggerly, proud, & Schiſmatical Lord-like uſurpers. There is a great increaſe of a ſort of ſeeming ſtrict, and conſciencious living people gotten thither, they call them Anabaptiſts, in *Criſtmas* week 1653. to *Youghall* came one they called Doctor *Lamb*, this Wolf caſt many there then upon their backs into the water, to hear, as well as ſee, what he did, I went; he told them

them that to be ſprinkled onely, as uſed in *England*, made us no more Chriſtians then thoſe were that liv'd in *France*, *Rome*, or *Spain*; Nay, no more than ſuch as lived in the remoteſt place of the World and had never heard of Chriſt; 'twas what he did our Saviour onely injoyned, and our Lord himſelf was not baptized untill about 30 years of age, believing firſt alſo; truely at this I could not keep ſilence, I obſerved our Saviour alwayes believed, and was baptized when he pleaſed, and for the Church of *England*, certainly he traduced and falſly ſlandered them, this Doctor further added, wicked men, having power in their hands, had for theſe many years perſecuted the true people of God, which they were, & laboured alſo to ſuppreſs his Ordinances, which was to baptize & believe, as they did only: it is long to tell you more what I ſaid in the defence of my faith and

Church,

Church, in fine, two of his party. Sword men in that place, ſtood up and cloſe to me alſo, and told me we had no Church in *England*; ſeeing what it was like to come to force of Argument, I went out and ſtaid with others to ſee the two then to be ducked, the woman near ſixty years old could hardly be gotten down, ſhe hanged ſo about this Doctor *Lamb*; when in the water, under water he could not get her, the man, *Young* by name, dived like an old duck, Doctor *Lamb*, after he had well wetted them, laught at both: all this I ſaw and heard, theſe things I hope will be amended: when I was in priſon, I wrote to the Lord of *Broghill*, that I would witneſs thoſe words, ſpoken by *Lamb*, to the ſlander of Gods word and his Church, it is before you Gentlemen theſe things require a remedy, you imagine not what a ſtrange ſort of cattle we have in *Ireland*,

Ierland for Religion, mercifulneſs, civility, you may finde better in *America*, and upon my conſcience many of them will be ſooner converted to the Proteſtant Religion, than too many of thoſe Saints will ceaſe to be villains, to the great diſhonour of the Proteſtant Religion, and deterring of thoſe poor people to come in to it; I am aſhamed of it, that men, which pretend to piety, ſhould have ſo little; my Landlord the Goaler is a Saint to ſome of them, yet what you have read of him is true: preachers and wiſe men they have amongſt them, as they call them, that will tell you, me they have, I am ſure of it, that there is no Hell, and that their conſciences never yet troubled them, though they daily ſwear, whore, drink drunk, beſides other wickedneſſes, indeed what not, for ſin by links is made a chain, to this they came, their conſcience ought not to trou-

ble them, for who ever yet reſiſted Gods will; for your Miniſters, which tell you this and that ſtory out of what they call the word of God, it is but to this end, that they may the better pick your pockets, when you are amazed and over-awed by them, and ſo went on, I do tell you *Moyſes* was no more a Prophet than the reſt of the Magitians, onely more cunning in ſmiting them firſt, they were all alike ſay theſe, I am afraid to tell you, what I have heard amongſt the wicked *rabble* there of new opinioneſts, if you will tranſplant any in *Ireland* tranſplant theſe and your Anabaptiſts, and when they have brought theſe wicked ones to a true belief, let them then, as the *Eunuchs*, be rebaptized: amongſt the Heathen ſend them alſo, continue them not here to make rents in Church & government, for they would conform to neither, had they force: they told me the Lord

was

was now coming to take the power out of wicked Governors hands, and to put it into theirs, and truely that power I expected would have been exerciſed on me, for the ſword-men ſtept up cloſe to me, when Doctor *Lamb* could reaſon no more; you are miſtaken in them, if you think them meek, they are furious and not wiſe, I will not call them fools, although their own words are, they deſire to live and not ſin againſt conſcience, and then all cannot but be well with them, you have heard how their conſciences ſtands affected.

Doth not this clearly ſhew you, that what our ſo late, but ever bleſſed and wiſe King CHARLS Propheſied, is now come to paſs and fulfilled in your eyes. Your diſordering, and tearing up by the roots the Power and Government of the Church, that being laid waſt & contemned, would bring in all ſorts of

wicked Atheiſm, Villeny and ſuch practiſes, ſpeak: can any of you continue to be mad? will you as formerly go on, what blinde for ever, adding ſin to ſin untill your meaſure is made full? if you will do ſo, be ſure you ſhall be removed, *ceaſe to do evil, learn to do well,* about it preſently, that this ſcandal may not ſtick upon the Profeſſors of the Proteſtant Religion, leaſt they ſay of us, as they do of the *Spaniard* in *America*, that it cannot be Heaven where ſuch bad men are, ſo come not to their Religion: but my belief is, that bleſt *America*, and thoſe people, will ſhortly have a better Religion before their eyes than that of *Rome*; and a better people alſo to cohabite with than the *Spaniard*: I know what God is doing, he is fitting the *Jews* and *Heathen* to come into the Proteſtant Religion, and I believe many of them there in *America*, the Church of *Rome* ſhall fall.

To

To the reſt of the Propheſie, the two Letters promiſed, they are now made three, the firſt to our King, the ſecond to *Oliver Cromwel*, the third occaſioned by a Book, not untill this was almoſt ready for the Preſs, then through Gods bleſſing come to my hand and view, written by *Manaſſeth Ben-Iſrael*, the Book intituled the Hope of *Iſrael*; to that Author is my third, in thoſe next enſuing Letters, is the reſt of the Propheſie in ſome things ſpoken to.

I would not ſwell this to a Volume, which I intended for every mans pocket & heart, I would gladly leave the Reader with good appetite, that he might not do other than be in love with the precepts and mercies of the Lord, and his Prophets alſo, which never were compared to the flat, dull, and tireſom, empty babblings of the Prieſts of *Baal*, or the Idiots of theſe times, both unſent of God.

My ſecond Letter to our Soveraign, C. Rex.

Moſt worthy Doctor,

SIR. Mine of the tenth preſent, I hope is received by you, it was directed to Mounſieur *Renier Bazine* Merchant, reſiding in *Rue de Maviſe Parroles* PARIS: my charge to him that forthwith he carry it to you, Sir, or my Soveraign, and deliver it to none elſe: which ſince I underſtand is done.

Sir, This is to deſcribe to you the two Ladies, *Frances* the Elder, and *Elizabeth Boyl*, the 2d. daughter to the Earle and Counteſs of *Cork*, choſen, by the Almighty, Wife for our Soveraign Lord the King: the the Elder, Sir, is lamed by a fall taken at Nurſe, ſo that ſhe goes not but with the deepeſt halting that is imaginable, hardly without leading; ſhe is very vertuous, and ſome 18 years of age. For

For the Lady *Elizabeth*, Sir, ſhe hath the moſt lovelieſt face ever eies beheld, the moſt of Majeſty in it, nothing but lovelineſs in every part of it, Excellency throughout: her hair is brown, her eyes black, her mouth little, her teeth the beſt, her complexion, as that of the *Canticles*, brown, but moſt lovely, and comely as ever eyes beheld: her body the perfection of workman-ſhip, none did I ever ſee ſo made as to reſemble it: ſhe is aged about thirteen, ſhe dances well, ſhe ſpeaks very good *French*, ſhe delights in reading, ſerving of her God, and obeying her Parents; the Chaplain in that houſe is Doctor *Mollines*, Son to him of the Church of *France*, a wiſe and good man, and of the Church of *England* a true Son alſo.

Sir, You may not doubt the indowments of her Soul and minde, whom God hath ſet apart to be ſo bleſt, as to be our Soveraigns *Queen*,

and his delight ; for ſhe cannot be other , all that ſee her admire her outward perfections and deportments ; and for charity and humility, two good adorns , ſhe is already eminent,as a *Queen Elizabeth.*

Sir, Let me be believed in a word, ſhe is a Queen of Queens , and an Angel on Earth : and this is my rejoycing, that the Lord hath in mercie given ſuch a Lady to my King, that will go hand in hand with him in all paths of vertue and godlineſs ; that ſhe is as well a Nurſing Mother to the Houſe of God , as his moſt bleſſed Majeſty by God appointed, and ſo commanded to be a Nurſing Father to us,and all his now happy people.

Sir, I ſpake truth to you,and all of the Lords doing for our King, whom as his Queen God Almighty ever bleſs , and let their rejoycings in his good will and commands be not deferr'd, to the joy of our hearts

admi-

admiration and obedience of the World: Let us pray, God ſave my King, CHARLS the *Second*, and his moſt delightfull Queen *Elizabeth*, both the Servants of the ever living God.

O my King, fail not, I beſeech you of the moſt ſincere performance of your Devotions, by faſting and prayer every Friday, and let there be no looking back, nor return to any ſins whatſoever: let not any of a bad life, that will not be reformed, eat one bit of your bread, or receive a favour from you, more than prayers for his, or their amendment and puniſhment, where it is not conformed unto, be you Sir, I beſeech you, frequent in Devotion and receiving of the moſt bleſſed Communion of the body and bloud of our Lord, to which you are to come alwayes well prepared, that you eat not to condemnation.

O my King do you truely for-

give

give, and ſo pray for the very worſt of your Fathers, Mothers, and your own Enemies, God will do you right, who ever loſt by referring all to his Almighty power, times, and goodneſs? Thus ſhall your Fathers Counſel be followed, his ever bleſſed memory & unparaleld good example live in you, to the joy of Angels and good men. Sir, God is turning for you, and to his own glory the hearts of all, or moſt of all to love true Religion, your juſt intereſt, brotherly love, in which onely we can be happy, in that good way and beſt example, I beſeech God be you the firſt and moſt eminent; I may not doubt of it, for whom God Almighty hath reſerv'd, nay, declared ſuch everlaſting loving kindneſſes.

Sir, I do truely tell you, I could with the moſt ardent deſire & greateſt hazard endeavoured to have hang'd, or murdered all your Enemies,

mies, but God hath reproved me, I can now do nothing with more delight than to pray for them, yet let's not truſt them, that's a folly I beſeech God to deliver us from: the wiſdom of the Serpent is not denied, though the innocency of the Dove be injoyned, both moſt excellent for imitation.

Sir, I have no intelligence more than with the common, it is believed that ſome dayes ſince from *Holland* came expreſſes of the confirmation of peace, I believe after this ſummer, within a ſhort time, there will be an end of all the Wars in the Chriſtian world: Sir, I have ſeen letters reporting your affairs at *Ratisbon* to be well advanced, and in good condition; humane wiſdom, the ſtrength of allies, and confederates for the probable carrying on or promoting of your juſt intereſt may not be neglected, or refuſed: but Sir, I do hope; Nay, believe, that the

the Almighty will do this great work for the good of all without bloud-ſhed, if we give over to abuſe his mercy, and provoke not his wrath-full indignation, then for his mercy, honour & name ſake he hath promiſed to bring all theſe things to paſs for you, this Land, & Proteſtant Religion; and although mighty, ſtrange, and wonderfull theſe things are, yet he will do it for the reaſons above, and it ſhall be marvelous in our eies; as in my firſt Papers you have it at full, conſiſting of ten ſheets, numbred in the margent, as they ſhould be read, Sir, the time is now at hand, in *May* you ſhall ſee the fulfilling of another part of that Propheſie, which the Lord was pleaſed to have ſpoken by me, his moſt unworthy Servant and Prophet, the not tranſplanting of the *Iriſh* Nation: I beſeech you, Sir, let Doctor *Earls* firſt read my Letters, for I ſpell ill, write ill, and point not well, he is a good

man,

man, let him alſo chuſe your Clergie, and be you, Sir, adviſed by him; God Almighty be pleaſed to preſerve you, give you abundantly of his grace, mercie, and wiſdom, and with it all things that good is.

Sir,

So prayes the humbleſt and unworthieſt of the ſervants of the Lord my God, and you my King.

April 21. 1654

Walter Goſtelo.

My

My ſecond Letter to the PROTECTOR, O. C.

Moſt excellent Sir,

MY belief, as my hopes is, that what your Lordſhip was pleaſed to ſay unto me, I ſhall in the beſt & fitteſt time reap the ſpeaking with you: I did return to my Lodging at Saint *James* the Tueſday, I promiſed your good ſelf, but there I met with this affront, as to have it diſpoſed of in my abſence, contrary to my order and expectations, affronts in other places alſo: Indeed, Sir, I meet with little elſe but averſneſs to good in men, I have ſince expected your Lordſhips Command, or the happineſs of ſeeing you, neither yet come to hand, or eye, did not the goodneſs of God, from the mouth of

of ſuch as his Providence guided me to hear Preach, let me ſee what I am to expect from man, though of my own Religion, my Spirits would fail me: the Jews ſo ill treated the Prophets ſent to them in their times, and we, no better, follow their bad examples.

My Lord, be not backward to hear and conſider the great good, the Lord is pleaſed to do and bring to paſs for the honour of the Proteſtant Religion, the general good of all men, amongſt whom more particularly our Soveraign CHARLS STUART and your good ſelf, ſo ſure as the Heaven is over my head, and the Earth under my feet: I do believe his Majeſty and ſome others, of which number you are, to be bleſt with long life, honour, as much as mortality is capable of here, & everlaſting happineſs hereafter: My Lord, as theſe things are the decree of heaven, ſo are they to all aſſured the

ſtrongeſt

ſtrongeſt Obligations of the ſtricteſt obedience upon Earth : I have already wrote to my King , I could not do otherwayes. Firſt to let him know what God is pleaſed to aſſure ſhall be done for him, next to minde him of his dayly duty, how that without holineſs no man ſhall ever ſee the face of God to his comfort : Further, that he forgive all his Fathers, Mothers , and his own Enemies, for no man yet ever loſt by referring all to God ; in this he will beſt imitate his glorified Father, certainly in Heaven, who prayed dying for forgiveneſs to thoſe that put him to death. For the remitting of the higheſt injuries we have the beſt of patterns our Lord himſelf.

My Lord, if I have any other end than the glory of God , the honour of the Proteſtant Religion , the diſcharge of my duty, to the command of my God in my deſire to ſpeak with you, then do thou , O Lord, whom

whom I believe hath deputed me to theſe very ends, never ſuffer me to ſee your face: Therefore, good my Lord, be not backward to let me ſpeak with you, which done, as God ſhall direct, I ſhall afterwards haſte, as concerned into other Kingdoms, to thoſe in *Ireland*; and this, when communicated to your good ſelf, I have done my duty, and ſhall I preſume then have quiet, and after ſee the fulfill of all to Gods glory, who for his name and mercy ſake hath aſſured me he will bring it to paſs, and it ſhall be marvelous in our eyes.

My Lord, I ever ſhall continue to pray that God would bleſs, and preſerve you to the overcoming of all your Enemies; but more eſpecialy your corruptions. So prayes the unworthieſt of the Lords ſervants, and yours, S^r,

Walter Goſtelow.

At my houſe in Broad-ſtreet, *May* 25. 1654.

A POST-SRIPT.

MY Lord, be pleaſed to allow this Poſt-ſcript, I dare not omit it, your Lordſhip hath heard me, and now read my Propheſie, I believe divers others alſo, that of *Elenor Channel*, who was ſometimes taken dumb, a Propheſie very highly conſiderable, falling out in a time much about mine, the matter one with mine, ſent upon that imploy of the Lords to your good ſelf, as moſt conſiderable in this Kingdom; diſquieted, as I was, untill ſhe had communicated, or made known the whole, to you onely addreſſed: Now becauſe it is ſo very full, and falls in ſuch a conjuncture of time with mine, and but ſhort, I have printed it at the end of this.

My Lord, I well remember you were pleaſed, after the good Admonition given me to ſerve God, and to walk according to his will revealed in his word, to let me underſtand your ſelf formerly had, and now lately

ly alſo, ſome things preſented unto you, which were ſince come to paſs alſo; but to rely on Viſions, or Reveiation we ſhould not, having the more ſure word of God, the Scriptures to reſt on, good counſel it was, I agree all, and the beſt to avoid deluſion; the Propheſie being the Lords, I cannot have a diſ-eſteem of one word of that.

My Lord; is not all I have ſaid unto you agreeable to the word of God? Is it not your duty to fear God, Honour, and obey your King, to aſſiſt the rebuild of Gods Houſe, the reſtore of his Miniſters and their maintenance, not to ſide with thoſe that are given to change? to be in love with all men, alſo with juſtice, mercie, and forgiveneſs; to ſeek firſt the Kingdom of Heaven and its righteouſneſs, and then all other things leſs conſiderable unpurſued ſhall be given unto you? My Lord, do this and live for ever happy.

Now becauſe its poſſible this hath not been done by you, certainly not by the Nation, ſee, God ſends his Prophets unto both, and that you may know they are his, they bring nothing contrary to Scripture; 't is true they come to you in a unwonted and ſeeming ſtrange way, the reaſon of that is this: To perſons of Honour, or a people the Lord intends mercy too, it hath been his accuſtomary manner of proceeding, to ſuch he ſends his Prophets, that they may repent and live, and ſhall Gods mercy, your own happineſs, and the Kingdoms welfare become our contempt, your deſtructions, if not harkned unto? No, God forbid, do you as all others what I have adviſed too, and be happy, Nay, you ſhall do it.

There is a Gentleman of known worth and Honour, his name I will not Print, his Paper I have, with this Gentleman God hath ſent me acquainted very lately; my Lord, this per-

perſon of good accompliſhments tells me of a Viſion he had ſome time ſince, and in it how he ſaw the King and your Lordſhip on one ſide of the water, Moderators on the other, debating upon the 39 Articles of the Church of *England*, from Article to Article : the word Proteſtant Religion was much inſiſted, upon, and diſcuſſed it was, whether in ſo large a ſence you intended it, as to take in the Sectaries and diſturbers of the peace of that Church, and this Kingdom, ſo to compriſe all; my Lord, in fine there was ſo much ſaid to his Majeſty, and ſuch clear ſatisfaction given to your Lordſhip by ſuch as ſate as Moderators, that it brought your Lordſhip to a moſt humble and thankfull ſubmiſſion, and ſo bowing before his Majeſty, you came both into one Boat, where the King kindly and with good affection imbraced you, and ſo went away both together in

good understanding. That done, this Gentleman heard the Bells generaly ring, saw the bone-fires, and great was the acclamations, as well as the rejoycings of the people in the Land.

My Lord, make all this good, do you Proclaim, as well as pray, *God save the King*; and then the people will pray and say, God save the best of Subjects, and the honourablest of Souldiers, O. *Cromwell*. Amen say I, God preserve both.

The PROPHESIE and Message of ELNOR CHANNEL, sent to the Lord Protector, *Oliver Cromwell*, April 19. 1654.

1. *PEace be to this House, and Peace be to the whole Kingdom, and the peace of God be with us for ever.*

2. *The*

2. *The God of* Abraham, *the God of* Iſaac, *and the God of* Jacob *hath opened the mouth of the* Dumb *to ſpeak for peace, the Sword muſt be ſtayed, the World draweth toward an end, and the knots of peace and love muſt be made in all the Chriſtian Lands.*

3. Sir, *You have taken upon you to be a Protector of your Lords* Vineyard, *but he requireth that you ſhould make the Hedges and the Walls of it, which is peace and love, and the true* Goſpel, *and that you Protect the* Stuart, *to plant his Vine-yard.*

4. *If a man fall into the hands of a Creditor, if his Creditor be one of Chriſts ſervants, he will not take body and goods, if his* Body *payes the* Debt, *his* Heir *ſhall have the Inheritance.*

Rea-

READER obſerve, this ELNOR CHANNEL, *Ariſe Evans*,& my ſelf with others, I have heard of, all agreeing and ſent unto *Oliver Cromwell Protector* upon this very imploy, the rebuild of Gods Houſe, the return of his Miniſters, the reſtore of the King, the Promote,and declare of a General Peace through the Chriſtian World, the Converſion of the Jews, the Proteſtant Religion more Glorious than ever, with its fruits of peace and love amongſt all men: we, I ſay, whom God hath ſent to promote and declare theſe things of his mercy for you coming to paſs, are all of the Proteſtant Religion,the true Church of *England*, no Papiſts,no Schiſmaticks, no abettors to any faction whatſoever, yet as in duty bound, we continue to pray for the Converſion of all them, and more to the true Religion, which Gods Word ſhews you, as well,as our Propheſies

now

now tells you is the Proteſtant, and ſhall be now more conſpicuouſly glorious than ever. The Defenders of which Faith is CHARLS STUART, and *Oliver Cromwell* United.

AN ADMONITION to Covetuous, and therefore miſerable men.

WHat! Compaſſion left the Chriſtian World, and fled into *America*? Certainly the Goſpel follows; he hath ſaid it, that is the word of Truth (whoſe Compaſſions fails not) through the world that ſhall be preached, happy *America*, moſt happy Exchange hath thou made for thy Clay and Dirt, the ſurface of that Earth is not ſo Barren, Thorny, & Stony as our hearts, which ſtick to thy Ore, as to our All,

All, Thou wiſely ſents it from thee, as a Servant to do thy will, it's unhappily become our Maſter, whileſt we neglect and contemne the onely Jewel, to purchaſe which we ſhould ſell all: this Goſpel Teacheth better things than you formerly have either heard, or we practiſed, covetuous and miſerable comforters are you all, more than thirty of you in ſix Moneths ſolicitation not lend ſo much money as to Print this Book, which I told you was ſo highly to Gods glory, the Kings intereſt, and the Worlds general good, with the honour of the Proteſtant Religion, to all which you pretend good affection, but to promote any of them, this ready anſwer, no money; would you borrow to ſet up Gods Kingdom, he can do that without you, our mony is to ſet up our own, let him look to his, we and you to our own callings, I can value your Eſtates worth at leaſt 150 thouſand pounds,

pounds, your perſons I cannot value at more than ſo many oooooooooo. miſerable men, bring forth better fruits for the time to come, & know that mercy neglected, leaves room for judgement: follow me Reader, and I will in the next place ſhew thee better Jews than theſe were, & therefore God ſends them his Goſpel to guide their feet in the wayes of his Commandments, which are Compaſſion and loving kindneſs: it is the mercifull that ſhall finde mercie, Miſers you are, going out of the world alſo, you ſhall ſhortly finde, if your treaſure be laid up in Heaven, (for there it periſheth not) but I may not flatter you, you have counted gain godlineſs, not godlineſs great gain; you will reap what you have ſowed, amend your lives if you would be happy, the Kingdom of Heaven is at hand, to your comfort, or deſtruction. Rich men hardly enter into Heaven, covetuous and unmercifull men, not at all.

I beg of God for your amendments, although you have neceſſitated me to beg of the World mony to Print this Book, which I will repay God willing. Yet I believe ſome that commoded me, rather thought it given than lent, ſo viſibly poor hath violent men, and theſe ill times made me, I have loſt by hundreds & thouſands, deſpoiled of all, but what makes a continual feaſt: it is not for faithfull ſervants and good ſubjects to lie down in Beds of Roſes, when their Saviour ſtands Crowned with Thorns, and their King falls ſhorter by the Head, we muſt ſuffer with them, before we can Raign with them, happineſs is for him that overcometh, and the Crown of Glorie is given to ſuch as fear God, and Honour the King. Of which bleſt number, though I cannot preſume you are, yet I hope this *Rabby* and good *Jews*, I next direct too, will ſhortly be.

For

For Mannaſſeth Ben-Israel, at Amsterdam.

Moſt Learned Rabby,

SIR, your Book intituled the *Hope* of *Iſrael*, Dedicated to the Supream Court of *England*, a Parliament, came not to my hand untill this was near ready for the Preſs.

Certainly Sir, you have been of Gods goodneſs guided aright to make your addreſſes to this Church and Nation, you obſerve well, we have continued to pray for your converſion, duty binds us to it, to treat your perſons otherwayes than well, we ſhould not; to aſſiſt what poſſible we can, a people ſo anciently the beloved Sons of God, and moſt honourable off-ſpring of Faithfull and bleſſed *Abraham* is, and ought to be all our devoirs. Sir, I read your ſo excellent and profitable reſolution

to

to carry on the Famous and Learned Hiſtory of *Joſephus*. And alſo further obſerve your deſire, that if any thing offer to men in the Chriſtian world fit for your purpoſe, your requeſt is they would be pleaſed to acquaint you with it.

Sir, In this Book you will finde things very highly conſiderable, God having been pleaſed to communicate it to the World in his own way by Propheſie, your Brethren expect a deliverance & reſtauration, not far off, becauſe all the Propheſies amongſt your own are fulfilled.

Sir, It is my firm belief, that in our Kings Raign, CHARLS STUART, *Charls* the *Second*, and under his government you will have deliverance, Peace, and Protection, the ground for my ſo believing, this book will inform you, I have therefore given you it, with all its circumſtancies at full, that thereby you may have the clearer ſatisfaction, that it is not deluſion.

About

About the 18th. year of my age I was in ſeveral of your Synagogues, my eldeſt Brother a Studient and fellow of *Corpus Chriſti* Colledge in *Oxford*, there with me, to obſerve, & accompliſh himſelf for the good of others. He, Sir, having converſed with divers of your *Rabbies*, did after tell me what they ſo believed, as not to be moved from.

That for a people ſo beloved of God, and to whom the promiſes of the Almighty were ſo peculiarly good, ſo many, ſo frequently afforded and made known, as to the Jews they were, your *Rabbies* could not be perſwaded, that *Shilo*, or the *Meſſiah* could be come into the World, and they not know of it, to whom, ſay they, he was promiſed as a King to deliver, reſtore, and govern them in this World; take heed, Sir, the love of this world, deceives a world, thus to bound the Almighty, and herein to place your happineſs, de-

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monſtrates your miſapprehend of him & what was Propheſied by your own of him, *David* tells you, as well as others, his Kingdom was not of this World, he came to his own, which were your ſelves, but ye refuſed him, he after turned to us the *Gentiles*, who indeed injoy him, that you yet hope for. I wonder, Sir, you ſee not this clearly fulfilled and proved to you in your own Prophets, as alſo in that ſo excellent piece of Hiſtory, you are carrying on, *Joſephus*, was not *Jeruſalem* deſtroyed and made a heap of ſtones? all which our Saviour long foretold it ſhould be ſo, and that Generation ſhould not paſs untill all were fulfilled, as in the 22 of *Luke*, and the 32 verſe, referring to the deſtruction of *Jeruſalem*, that it was fulfilled, *Joſephus* his ſtory confirmeth, and the continuance of that verdict is yet evident.

The other Propheſie, which evidently argues *Chriſts* Divinity, by its

its ſucceſs alſo, is what your ſelf, and your own *Rabbies* cannot but ſee and hear fulfilled, concerning the Woman that ſpent the Oyntment on our Saviour, for which he told that it ſhould never be forgotten, but with the Goſpel be Preached to all ages, as in *Matthew* the 26. and the 13. your ſelf, Sir, living in the Chriſtian World cannot but ſee, read, and hear this fulfilled, the Fathers of our Church & Proteſtant Religion have publiſhed to the World the fulfill of your allowed Propheſies, and ſhewed it you clear as the Sun. Sir, have you ever lain ſo long under Gods diſpleaſure, as ſince you have ſhut your eyes againſt ſo great and clear a truth?

That God will in mercy gather you from the corners, & parts of the World is my belief, as well as yours, that many of you are in *America* I may not doubt, neither do I allow for other than true the relation gi-

ven to your ſelf and others at *Amſterdam*, in the year 1644. by *Antony MonteZinus*.

I now onely adviſe, and eſpecialy commend to your reading the *New Teſtament*, you have it with you in languages: very many of you now ſufficiently underſtand, God hath put us of this Church and Nation to give it you in more languages, haſting to you Sir, that will acquaint you with truer and better things to Salvation, than the ſtory of the *Sabattical* River, whoſe great ſtones you ſay reſt upon your *Sabboth* onely, but all other dayes continue to be carried about in motion. Sir, to the frequent reading of that *New Teſtament*, the beſt Book in the whole World, be pleaſed to joyn your often prayers, beſeeching the Almighties guidance in all things for the better underſtanding of it, thus continuing in well doing, reading, and praying, you are ſure to be taught

of

of God, and know you will, that what the Prophet *Iſaiah* Propheſieth in his 28 Chapter, and 16 verſ. *Behold, I lay in* Zion *for a foundation, a ſtone, a tried ſtone, a precious corner ſtone, a ſure foundation: he that believeth ſhall not make haſte.* Now, Sir, would you, and all yours, *as new born Babes, deſire the ſincere Milk of the word, that ye may grow thereby*, you would ſuddenly know, that this corner ſtone, and ſure foundation, is *Chriſt* our Lord already come, *To whom coming as unto a living ſtone, diſallowed indeed of men, but choſen of God, and precious*, would you I ſay, but come thus fitly prepared, *ye alſo as lively ſtones, are built up a ſpiritual houſe; an holy Prieſthood, to offer up ſpiritual ſacrifice, acceptable to God by* Jeſus Chriſt, *and he that thus believeth on him, ſhall not be confounded; this ſtone which the builders diſallowed* (you Jews,) *the ſame ſtone is made the head of the*

corner. Converted to him you ſhall be, therefore look about you, your time is at hand, *ye are a choſen generation, a royal Prieſt-hood, an holy Nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvelous light:* So that with the fulneſs of Gentiles now coming in, you make perfect that building which himſelf the living corner ſtone holds together.

This obſerve you have in the 1 of *Peter*, the 2 Chapter, from the 4 to the 10 verſe, in that Teſtament is the fulfill of all your Propheſies of him that was to come, *Shilo* already come, look, I ſay, on that his word, and know him, look not for Him as a Temporal King. Next, Sir, for your further good, make your applications to CHARLS STUART, *Charls* the *Second*, Gods Vice-Roy on Earth, who ſitting in Parliament makes then the Supream Court of

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England, before not : ſo rightly called, this *Charls* is your and our King, bleſt and happy for ever, by God and him you may not doubt to be freed ere long from the many unſupportable preſſures & ſufferings (your *Antony MonteZinus* truely tells you, and us) are impoſed upon you in *America*, and yet endured by your brethren the Jews, from the cruel hands, ſwords, and tongues of thoſe proud, idolatrous, high minded, and puft up Nation the Spaniards, conſtraining the Roman Religion, *which* Church of *Rome* ſhall fall, God hath ſaid it, and that Nation ſhall not long Tyrannize over you. nor thoſe poor Indians there : if this come not to paſs, put me to death your deliverance is not far off.

Sir, we have an Earthly King for your comfort, that will ſhew you in his profeſſed Proteſtant Religion the wayes of truth, which you and all are commanded to walk in, that you

may at the laſt, to your comfort alſo, know and ſee him the King of glory, *Jeſus Chriſt* our Lord, that is above in Heaven, which Heavens muſt contain him untill his ſecond coming, whoſe appearance, or making of himſelf known to you, for your converſion, I hope, (nay, I believe) is at hand: I beſeech God open your eyes, that you may ſee him, though you have ſtopt your ears, as being not willing to hear his Goſpel, charm he never ſo ſweetly: Sir, you are ſure of my readineſs to ſerve you in all I can, to God firſt praying for you, next in my true endeavours for you and your Nation, to this my King CHARLS STUART, Gods Vice-Roy on Earth, that whileſt you live in this World, you may be favoured, and defended of his goodneſs and power, by his ſo victorious, happy, and proſperous Lieutenant General of all his Forces, *Oliver Cromwel.* Laſtly, Sir, when your

your bodies ſhall go the way of all fleſh, my prayers have been, are, and ſhall be, that your Souls may go the way of all Saints, and ſo all of you ſit down and keep a perpetual Sabbath of reſt with *Abraham*, *Iſaac*, and *Jacob*, in the Kingdom of Heaven; to which Kingdom, God of his infinite mercie bring all of you and us. Sir, I doubt not to prevail with that worthy Gentleman which tranſlated your book, Mr. *Moſes Wall*, to tranſlate this my Letter into a language fitter for your obſerve, your accompliſhments, ſpeak you skilled in Arts and Tongues, my ſelf bread to Trade and Negotiation, Sir, I beſeech Almighty God to improve all your ſtudies to his glory, and your brethrens good. Such is the moſt affectionate & harty prayers of your undoubted friends, and ſervants of this Nation, as alſo more particularly

Sir, *Yours for ever to command*

W. GOSTELO.

To the worthy Perſons of Honour, now being, or to be, in PARLIAMENT with the PROTECTOR.

GEntlemen, this Book hath told you what God will certainly do for this Church, King, and people, yea, he will do it.

I have told you in ſome meaſure what you ought to do, Gods word, a good conſcience, and the known Laws of the Land will beſt guide you: If not all obſerved to you, return you into thoſe wayes, from which late Parliaments, pretenders to Reformation, have deviated.

When the Prophet, which God ſent upon his imploy to wicked *Jeroboam*, who indeed, as all wicked Governours, when named, is remembred to poſterity, *he that made* Iſrael *to ſin*, when this Prophet went out of his way back again with that

that falſe one that had ſeduced him to eat and make proviſion for the fleſh, as you may read in the firſt of the *Kings*, and 3 Chapter, what doth the Lord do to that diſobedient man ſent to them for reformation? he commands a Lion to meet him and kill him, the Lion doth ſo, after ſtands by him, juſtifies the doing of it, being commiſſioned of God, ſo obeyes God in all things, he preyes not upon the body, he devours him not, though a diſobedient Prophet.

Gentlemen, you have now to deal with great offenders, and preſumptuous wickedneſſes, I believe you are ſent of God, be not you afraid of any. Vice ſeaſonably checked, pulls in the head, and ſeeks rather a hideing place than a Fort; he fears every thing, that fears not God, he that fears God, fears not man at all, when diſobedient to his Lord, King, and Maker.

Worthies, be you bold, as this

Lion

Lion ſent of God, you have a Lion for your leader, ſent of God alſo, *Oliver Cromwel*, for the puniſhment of evil doers, follow him, do you as he adviſeth, God hath commiſſioned him, he muſt act boldly, juſtly, and yet mercifully, Gods will in all things muſt be done, Rebellion, Schiſm, & and Villany muſt be extirpated, and left dead, not ſtir again: I know you are too good to fall upon any man in unjuſt wayes for his Eſtates ſakes; this Lion did not ſo, he eat him not, declare you your ſelves that none diſobedient ſhall eſcape, or go unpuniſhed; be an enemie to all vice, no mans perſon, the evil doer will vomit out his ſurfeits, rather than die. Thoſe beaſts, if you cloſely purſue them, will do as that I have heard of, but now remember not his name, bite of his precious ſtones, rather than looſe himſelf. This will make the beſt amends to injured men, and give offenders the opportunity of a-

mend-

amending alſo; having taken from them their money, which is the root of all evil, give to every man his juſt intereſt, whether in Church, or State, take heed of fooliſh pity, it marrs a Citie.

I have heard that the yet Biſhop of *London & Wells B. B.* now (great and rich) complaining of the active School-boyes for throwing ſtones, and breaking the windows of one, or both thoſe Cathedral Churches, an innocent and bold boy readily replied, Sir, had your care been as great to remove the ſmall ſtones, as it was to diſpoſe of, and remove the great ones, with other things alſo from thoſe Cathedrals, we could not have offended you: thus he laid the fault upon the *B.* it may be thoſe innocent boys intended onely a civility, to keep open the way, which too many come in by, the window: foreſeeing that the dore is like ſhortly to be ſhut againſt them, who have

ſhut

ſhut and bard it too, againſt others, eſpecially, if the living were great and profitable. Perſons of Honour, have no mans perſon in eſteem, that valueth not his actions: that's the duty, & therein will be your honour, for fears & ſcruples they are to be ſuggeſted by the wicked onely, who indeed fly when no man purſues them, but the juſt and good are bold as this Lion, ſent of the Lord, have you, nothing before your eyes but Gods glory, religions luſter, & the peoples good, in your hearts his fear onely, do thus & you will have no need of guards, *Militia*, or what elſe, bad men think to ſecure themſelves by; *A good conſcience, and wiſdom fortifies more than ten mighty men*, God is then on your ſide, ſo is all good men, fear God, your King, and to ſin, and you cannot fear wicked men, let me hear of no looking back to ſins, or cowardiſe, God hath ſhewed you ſalvation: if your hearts be in Sodom, (for

the

the wickedneſs of that Citie, *Gomorra*, and all the five Cities hath been practiſed in this one.) I ſay, if your hearts delight in ſin, your judgement ſleeps not.

The Proteſtant Religion, the Kings Honour, *Oliver Cromwell* alſo, the peoples juſt Right and Intereſt muſt flouriſh, live, and be injoyed to all good mens comfort; whileſt deſtruction muſt be ſuffered by thoſe onely which continue Rebellious, and will not be reformed; whoſe remove will be our rejoycing, as well as Gods good pleaſure, for deliverance ſhall come from Heaven to this Land and people, the evil doer ſhall be rooted out, and ſent to his own home with a vengeance.

But for thee, *Oliver Cromwell*, with Souldiers of Honour, and ſuch, as are of good Counſel with thee, who adviſe the ſpeedy remedying of all that is amiſs, for ſuch I continue to pray.

That

That you, forthwith apply your ſelves to do his will, and that's to be more than Conquerors. A King & rulers on Earth, whoſe right it is not, ſhall ſtinck on Earth, (as he that made *Iſrael* to ſin) and howle in Hell too very ſhortly, but as the memory of the juſt, good, and mercifull ſhall begin to live for ever on Earth, and that ſhortly too, ſo ſhall thine, *Oliver Cromwell*, and others, declared in this Gods Propheſie, be taken up with thy King into the Kingdom of our Lord and Saviour *Jeſus Chriſt*, that never ſhall have end; then alſo ſhall good people, & ſuch ſubjects go, as the ſheep in this, Propheſie, to the right hand, wicked & Rebellious ones, as the Goats, to the left hand, unto the former happineſs God of his mercie, I beſeech him, bring us all, from the later, God deliver us all, he onely can do it that hath ſaid and ſpoken now by me, the Church of *Rome* ſhall fall;

But

But our Church for ever flouriſh. God ſave the KING. *Amen*, yea, let all the people ſay, *Amen.*

FINIS.

THere are two Books, which have Traveled far with me, if well underſtood, and no otherwayes practiſed, the two ſorts of people they are more particularly directed unto, cannot miſs of the beſt end of all our Travels, Heaven. The one is a Prieſt to the Temple, *or the Countrey* Parſons Character, and rule of holy life. The Author, *Mr.* George Herbert: *the other. as the former commends a holy life here, and tells you,* That the habitual obſerving of the Law of Chriſt, is indiſpenſibly neceſſary to Salvation, the Author, *Mr.* Richard Stanix, B.D. *one that I believe lives as he writes, and would have all do ſo.*

He

He that in Travel carries in each pocket one, and in his heart both to practise, needs not doubt but one day his face shall shine with glory, having so conversed with God, be he Priest, *or people, for whom I pray, that God be pleased to make all, good, and happy.*

Walter Gostelow.